

PHILOSOPHY  
FEBRUARY

1951

*In This Issue*

UNFINISHED BUSINESS  
OF CHRISTIAN  
DEMOCRACY

By Ralph E. Knudsen

THESE PEOPLE  
BELONG TO  
ANOTHER AMERICA

By R. Dean Goodwin

DO WE REALLY  
BELIEVE IN  
HUMAN RIGHTS?

By Linburn B. Moseley

THE GREEN LIGHT TO  
ROMAN CATHOLICISM  
IN MEXICO

By Orlando L. Tibbetts

COSTS ARE HIGH  
BUT INCOME  
IS HIGHER

By William B. Lipphard

VOLUME 149

NUMBER 2

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# MISSIONS

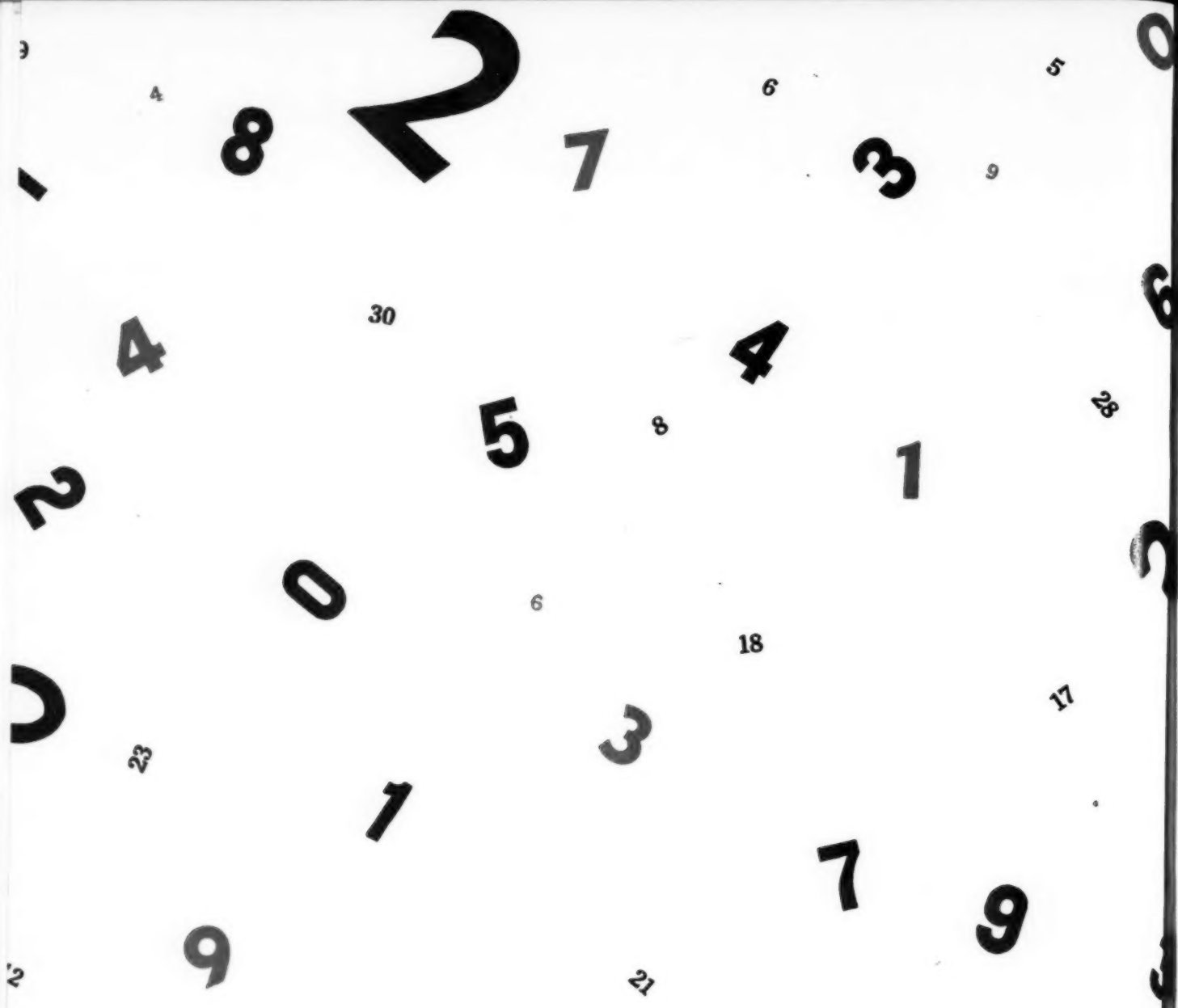
FEB 1 1951

AN INTERNATIONAL BAPTIST MAGAZINE



**"Greater Love Hath No Man Than This"**

This month brings the eighth anniversary of the sinking of the Transport Dorchester in the North Atlantic Ocean on February 3, 1943, and the death of the four chaplains who gave their life preservers to four enlisted men and then went down with the ship. For the story, see page 67.



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## THE QUIZ COLUMN FEBRUARY

NOTE:—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. Upon what does the American way of life insist?
2. Of what committee was Charles E. Wilson chairman?
3. What came into being in London 46 years ago?
4. Who remodelled a gold embroidered sari as a dinner dress?
5. Who was often called "angel from heaven"?
6. Who began her new duties January 1, 1951?
7. What adjourned on December 15, 1950?
8. Who is an Episcopal clergyman in Brooklyn, N. Y.?
9. Where did one single station report 3,500 baptisms?
10. What is scheduled for February 18-25, 1951?

Note that this contest began with the September issue, 1950, is completed with the issue of May, 1951, and is open only to subscribers. Because only nine months are included instead of ten as in previous years, the number of questions has been increased to 20 in each issue.

11. What are Baptist churches urged to hold in April?
12. Who refused to accept an untrained pastor?
13. Who use approximately 250 languages and dialects?
14. Who was appointed Professor of Government at Harvard?
15. What country has only one doctor for 4,000 people?
16. Who is President of the Julius Rosenwald Fund?
17. Who will be able to see history rich in values?
18. What makes the finest propaganda for our enemies?
19. What conference meets in Washington, D. C., February 1, 1951?
20. Who is Yakov Zhitkov?

### Rules for 1950-1951

FOR correct answers to every question (100 questions) in all issues, September to May inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until May and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

Where two or more in a group work together only one set should be sent in and in such cases only one prize will be awarded.

Answers should be written briefly. Do not repeat the question.

Please attach name exactly as on your magazine wrapper.

Please state whether a subscription or a book is desired as a prize.

All answers must be mailed by May 31, 1951 to receive credit.

# MISSIONS

An International Baptist Magazine

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For subscription rates see page 67

Vol. 149

FEBRUARY, 1951

No. 2

## In This Issue

### FEATURAL

THESE PEOPLE BELONG TO ANOTHER AMERICA .....	R. Dean Goodwin	76
UNFINISHED BUSINESS OF CHRISTIAN DEMOCRACY .....	Ralph E. Knudsen	81
THE GREEN LIGHT TO ROMAN CATHOLICISM IN MEXICO .....	O. L. Tibbetts	84
THERE IS NO SANCTION TO THE MYTH OF RACE .....	Mildred McAfee Horton	86
THE VOICE OF COOPERATIVE PROTESTANTISM .....		88
DO YE REALLY BELIEVE IN HUMAN RIGHTS? .....	Lilburn B. Moseley	90
COSTS ARE HIGHER BUT INCOME IS HIGHER .....	William B. Lippard	101

### EDITORIAL

THE MYTH OF WHITE SUPERIORITY .....		73
THE WORLD TODAY .....		74
THE PESSIMISTIC FACT BEHIND OPTIMISTIC CHURCH STATISTICS .....		94
SIGNIFICANT MILESTONES ALONG A HARD AND STONY ROAD .....		95
DID NOBODY CONDEMN THE POPE FOR HIS CONDEMNATION OF CAPITALISM? .....		96
FROM PIOUS PLATITUDE TO GRIM NECESSITY .....		96
EDITORIAL COMMENT .....		97
THE GREAT DELUSION .....		97

### GENERAL

HUMANITY MUST CHOOSE .....	Charles A. Wells	67
WE STAND TOGETHER ON THE TRUE FOUNDATION .....	F. Townley Lord	87
PERSONALITIES .....		93
THE LIBRARY .....		98
REMARKABLE REMARKS .....		100
THE GHOST OF ADOLF HITLER WALKS IN ALABAMA .....	Hugh A. Brimm	105
NEWS FROM THE WORLD OF MISSIONS .....		106
AMAZING CASES IN MAJOR SURGERY .....	Robert Ainslie, M.D.	107
THE VIGOROUS PARTICIPATION OF EVERY BAPTIST .....	Clifford MacDonald	108

### DEPARTMENTAL

WOMEN OVERSEAS .....		110
TIDINGS FROM THE FIELDS .....		112
THE CROSS WORD PUZZLE PAGE .....		114
AROUND THE CONFERENCE TABLE .....		115
MISSIONARY EDUCATION .....		116
THE BAPTIST YOUTH FELLOWSHIP .....		117
MISSIONARY EDUCATION FOR CHILDREN .....		120
THE OPEN FORUM OF METHODS .....		123

### PICTORIAL

THE MYTH OF WHITE SUPERIORITY .....		72
OTHER ILLUSTRATIONS (Listed in Detail) .....		128

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## This Awakened Asia!

Cartoon Number 176 by Charles A. Wells



ONE of the most important adjustments which our world is compelled to face today is the need of recognizing and understanding a new and thoroughly awakened Asia. For generations the white race has thought of the people of Asia only as coolies, houseboys, servants, an inexhaustible supply of cheap labor. Today newly created giant nations are staring at the white race from over the rim of the earth.

In the midst of our astonishment over this new awakening, we must remember that God tried to prepare us for this hour by the divinely inspired missionary enterprise that began more than a century ago. Through the seed-sowing of Christian truth, which was altogether too feebly supported, God nevertheless tried to prepare Asia for its modern greatness. This was also God's way of preparing the white race to know and understand the people who now loom so large on our horizon.

Although communism has extended widely in the Far East, the Christian gospel has been well planted. Through all the oppression of communism it will continue to grow. It behooves us now as white people to understand this towering figure of Asia in broader terms than in our narrow and selfish racialism of the past.—CHARLES A. WELLS.

### The Front Cover

The picture on the front cover is a reproduction of the new mural, 8×11 feet in size, painted by Nils Hogner, depicting the sinking of the U. S. Army Transport *Dorchester* in the North Atlantic Ocean on February 3, 1943, when four chaplains, who included two Protestant ministers, one Roman Catholic priest, and one Jewish rabbi, gave their own life preservers to four enlisted men, and then went down with the ship. The mural hangs in the Chapel of the Four Chaplains on the campus of Temple University, Philadelphia, Pa., and was presented to the chapel by Mr. Albert M. Greenfield, Chairman of the Philadelphia Chapter of the National Conference of Christians and Jews, by whose courtesy this reproduction appears in MISSIONS. The picture tells its own vivid, heroic story about the meaning of brotherhood, and of Brotherhood Week which this year is scheduled for February 18-25, 1951.

### WHO'S WHO In This Issue

- ROBERT AINSLIE, M.D., is a medical missionary in West China, in service from 1943-1950, and now in the Philippine Islands.
- HUGH A. BRIMM is Secretary of the Southern Baptist Convention's Commission on Social Service.
- GRACE ROOD GLEASON is the wife of Prof. Paul R. Gleason of Colgate University. She is Foreign Vice-President of the Woman's American Baptist Foreign Mission Society. She and her husband were formerly missionaries in Burma.

### Instructions to Subscribers

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• R. DEAN GOODWIN is Public Relations Secretary of the American Baptist Home Mission Society.

• MARGUERITE HAZZARD is President of the Woman's American Baptist Home Mission Society.

• MILDRED McAFEE HORTON, formerly President of Wellesley College, is the wife of Rev. Douglass Horton, Moderator of the Congregational Gen-

eral Council. At Cleveland she was elected one of the Vice-Presidents of the new National Council of the Churches of Christ in the United States of America.

• ALICE O. JORGENSEN, R. N., is a missionary nurse under appointment by the Woman's American Baptist Foreign Mission Society, in service at Maanza, Belgian Congo.

• F. TOWNLEY LORD is pastor of the Bloomsbury Baptist Church, London, England, also Editor of The Baptist Times, of London, England, and for the current five-year term, 1950-1955, President of the Baptist World Alliance, with headquarters at 4, Southamption Row, London, W C 1, England.

• RALPH E. KNUDSEN is Dean of the Berkeley Baptist Divinity School at Berkeley, Cal.

• LILBURN B. MOSELEY is pastor of the First Baptist Church of Pittsburgh, Pa.

• CLIFFORD MACDONALD is Publicity Assistant of the Council on Missionary Cooperation.

• ORLANDO L. TIBBETTS is the American Baptist Home Mission Society's General Missionary in Mexico, in service since 1946, with headquarters in Mexico City.

## LETTERS

### *From the Editor's Mail Bag*

I am now a Southern Baptist. Being a new arrival here and having come from the North, I did not wish to get off on the wrong foot. So I asked an influential Christian citizen what I could do here to promote the welfare of the Negro. I did not even get to first base, for he showed no concern, and had no suggestion to offer as to how I might proceed. How easy it is to criticize and to take a pugnacious attitude. MISSIONS ought to publish an article giving practical hints as to ways of helping the Negro in a community most effectively. After all the eloquence at the Baptist World Congress in Cleveland over racial brotherhood, there ought to be some tangible results. Pious resolutions are inadequate. Most of us are not acting any better than our pagan neighbors.—John P. Davies, Alexandria, Va.

Month by month I read MISSIONS, but sometimes not in the corresponding months in which issues have been published. So it was only this past week that I read the editorial on the adoption of Hindi as

---

## ENCHANTED AND CHALLENGED

From Milwaukee, Wis., comes this tribute to the Wells Conferences. "Our folks were greatly enchanted and challenged.



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Your presentations are sorely needed everywhere today. We respect the courage and the skill they require. You are doing a most vital work." — *Rev. Perry Dickinson Avery, Pastor of Grand Avenue Congregational Church, Milwaukee, Wis.*

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the future national language of India you state that "the British and Foreign Bible Society is now given time in which to add one more language to the more than a thousand in which the Bible in whole or in part has been translated." The facts are that the Scriptures have been available in the Hindi language since 1806 when the gospels were translated by Henry T. Colebrooke and published in Calcutta. The New Testament was translated into Hindi by William Carey and published in 1811. The entire Bible was translated by William Bowley of the Church Missionary Society and published by the British and Foreign Bible Society in 1836. That society has currently published a revised translation of both the Old and New Testaments.—*Paul A. Collyer, Associate Secretary, American Bible Society, New York, N. Y.*

NOTE—MISSIONS gladly publishes the above correction and rejoices that with the adoption of Hindi as the official national language, the people of India already have the entire Bible in that tongue.—Ed.

I am one of your less vocal readers, but I have enjoyed MISSIONS for a long time. However, I cannot refrain from telling you how thrilled I was with your November issue. The forceful Christian emphasis on issues re-

MISSIONS

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## THE WORLD WIDE FAMILY AT FRANKLIN COLLEGE

AMONG the Christian education values found at Franklin College is the opportunity in classroom, dormitory, chapel, and informal campus activity, to come to know intimately young people from other lands.

The photograph below pictures three foreign students at Franklin College this year.

Joyce Tokita comes from Yokohama, Japan, where her father is pastor of the First Baptist Church. He is an alumnus of the Colgate-Rochester Divinity School. Upon college graduation here Joyce plans to return to Japan for full time Christian service.

Beside her sits Dick ten Doesschate from Holland. He is here under the sponsorship of the Franklin Rotary Club and college men's organizations.

Behind them is Hans Dechert from Germany. He is here under the sponsorship of the Institute of International Education. The two boys have received the rigorous college preparatory training offered in the secondary schools of Holland and Germany.



Three Foreign Students at Franklin College

These three foreign students have come with excellent speaking and writing knowledge of the English language. They are just the sort of happy, friendly, charming people that they appear to be in the photograph. They and others like them will be the college friends of the students who enter Franklin College next September.

If you are interested in coming to Franklin College, in its many opportunities and advantages, or if you want a catalog or other literature and information, write to the Office of Admissions.

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Miss Irene A. Jones

**Woman's American Baptist Foreign Mission Society**  
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lated to war and peace and present day tensions was splendid from the Wells cartoon through almost every page. Mr. Settle's article and the several editorials were surely tops.—  
*Dorothy G. Gates, Cleveland, Ohio.*

In your editorial on Korea you stress the "unforgivable failure of wartime military and political leadership." It is always easy to criticize military and political blunders, but has the Christian church done anything very brilliant, or has the church been prolific in efforts to Christianize Korea and Japan? I am one of the *occupationaires* in Japan and I see the paltry few missionaries that the church sends over in comparison with the need. Since the church had the past five years following the end of the war to do something, can it now boast of an all out effort for peace? I have been in Japan long enough to see that Baptists are not giving enough, either of their sons and daughters, or of their dollars. If Protestant churches do not perform to a greater extent than they are now doing, the answer to your editorial is not difficult. Sometimes it is hard to endure MISSIONS' criticism aimed at the secular which is doubtless full of fault, because MISSIONS fails to point out, except in a very feeble way, that the Christian people back home are even more to blame than the politicians and the military. It is the business of the church to evangelize and to send emissaries to Christianize these peoples. The complacency of American Christians is tryly amazing.—  
*M. G. Sheppard, A. P. O., Japan.*

The latest issue of MISSIONS was the best ever, and they are all so fine. I read it from cover to cover in one sitting and was sorry when I had come to the last page.—  
*Mrs. Frank C. Wiggington, Pittsburgh, Pa.*

I have always admired your approach to various opportunities and specially the editorial policy of MISSIONS.—  
*Rev. Luther Holcomb, Dallas, Texas.*





*Iloilo Hospital, Iloilo, Philippine Islands*

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*Address for both Societies:*

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**MISSIONS**

**Page 71**

## EXPLODING THE MYTH OF WHITE SUPERIORITY



*Photo by Negro Digest*  
**Mrs. Edith S. Sampson**



*Photo by United Nations*  
**Ralph J. Bunche**



*Photo by United Nations*  
**THE UNITED STATES DELEGATION TO THE UNITED NATIONS**

*These ten people represented the United States in the General Assembly of the United Nations which met during the last four months of 1950 and adjourned on December 15, 1950. SEATED: Senator Henry Cabot Lodge, Jr., Mrs. Franklin D. Roosevelt, Warren R. Austin, Senator John J. Sparkman, John Foster Dulles. STANDING: Assistant Secretary of State John D. Hickerson, Ernest A. Cross, Benjamin V. Cohen, Mrs. Edith S. Sampson, John C. Ross*

# MISSIONS

VOL. 149 NO. 2



FEBRUARY 1951

## The Myth of White Superiority

**Q**N the second anniversary of Human Rights Day an impressive ceremony took place in Oslo, Norway. Dr. Ralph J. Bunche, United Nations Trustee, Palestinian Mediator of peace between Jew and Arab, grandson of a Negro slave, received the famous \$30,000 Nobel Peace Prize. Chosen above many other nominees, including President Truman, General Marshall, Prime Minister Nehru, and as the first of his race to be so honored, Dr. Bunche becomes the world's most distinguished Negro.

To the recent assembly of the United Nations which adjourned December 15, 1950, the U. S. Department of State sent ten delegates, among them Mrs. Edith S. Sampson, talented Negro lawyer. The Department announced her as THE HONORABLE MRS. EDITH S. SAMPSON. Can you imagine any "white supremacy" advocate, North or South, any night-shirted Klan member, thus recognizing her? In 1949 she toured the world as one of a 26-member party of the World Town Hall Seminar. Its 25 white members, of civic, cultural, labor, and welfare groups, unanimously elected her as Seminar President. Learning that Mrs. Sampson had paid her own expenses, a woman's meeting in India contributed \$5,000 as a personal gift. She promptly donated it to a welfare fund for India's womanhood. She kept the gift from the wife of Pakistan's Prime Minister, a gold embroidered sari and remodelled it as a dinner dress for the United Nations banquet.

These appointments furnish proof of racial equality. They sustain the scientific claim that white racial superiority is a biological myth.

They evidence progress in race relationships and in recognizing human talents regardless of race or color. They also reveal how much must be done before race and color are entirely disregarded in appraising the worth of any person. It is a sorry commentary on American racial injustice that Dr. Bunche felt impelled to decline an appointment as Assistant Secretary of State because the Jim Crow practices in Washington, D. C., made it difficult for him to serve. How immensely unfair it is that these distinguished Negroes may not dine in a first class restaurant nor enter a Washington moving picture theatre, except in a Jim Crow theatre. According to the story in *Negro Digest*, Dr. Bunche was once refused a ticket at a Washington movie because of his color. He walked around the block and returned to the theatre. This time he spoke in French. Assuming him to be a French diplomat the box office clerk sold him a ticket. It is really silly, isn't it? More silly is the segregation of telephone wires in a Texas city so that white and colored people are not on the same party lines.

Race prejudice is a psychological problem. Arrogant white people who deny justice, opportunity, equality, to colored people, suffer from mental illness. They are afflicted with a disease that calls for psychiatric treatment.

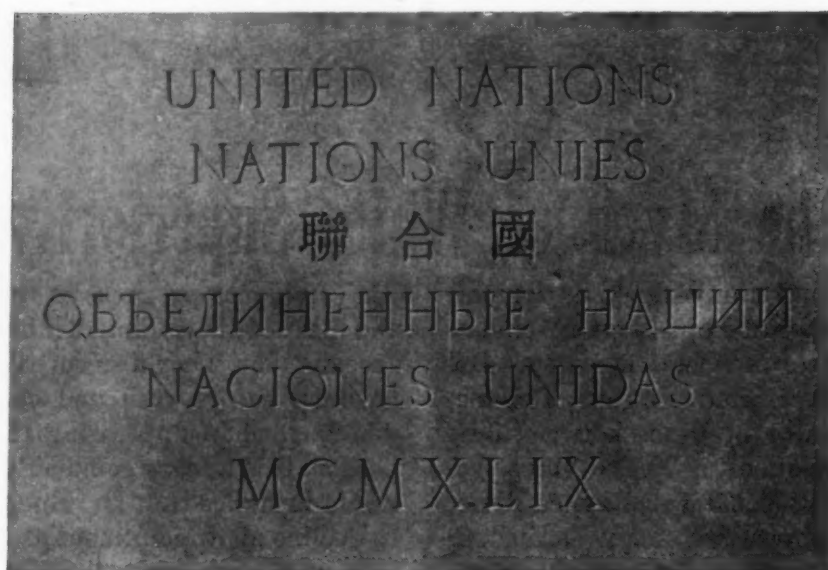
Race prejudice is also a Christian problem. Only the true Christian, with his faith in the sacredness of every human personality in the concern of God and in the redemptive mission of Christ, and who practices that faith, makes a lasting contribution in solving this crucial problem of our time.



# The World Today

Current Events of Missionary Interest

*The corner stone of the new United Nations Headquarters which was laid by President Harry S. Truman on October 24, 1949*



*The carved inscription is in five languages, English, French, Chinese, Russian, Spanish, while the date is in Latin*

## Prayer in a Telephone Booth At United Nations Headquarters

**D**URING its recent assembly which adjourned December 15, 1950, the United Nations formally opened a prayer and meditation room at its Lake Success Headquarters. A similar room will be established in its permanent headquarters along New York City's East River front. The prayer or meditation room, its name dependent on who uses it and how, has the appearance of a tiny chapel. General Secretary Trygve Lie explained that it was designed as a non-denominational, non-sectarian chamber for serious meditation, or for silent prayer by those who wished to pay homage to the Deity of their religious faith. An altar-like arrangement is achieved by setting the 60-member national flags on a white linen cloth and arching them before a hidden light. This white cloth rests on a green baize cloth draped to the floor. In front of the arched flags are copies of the United Nations Charter and of the booklet, *Basic Facts About the United Nations*. The room has 16 chairs, four rows of four chairs each and can thus accommodate 16 meditators or worshippers at one time. When the room was first opened, the mood of depression at Lake Success was so deep and profound, because of the disaster in Korea, that the first reaction was one of cynicism. Many people commented that the chamber looked like a funeral parlor. Ap-

parently even the delegates to the United Nations must learn the eternal fact, which was explained to the woman at the well in Samaria, that the worship of God is not dependent on mountains or Jerusalem or meditation rooms. God must be worshipped in spirit and in truth. Transcending the cynicism of Lake Success was the comment of a humble and devout Mohammedan delegate. He expressed particular interest in the prayer room and said, "During this crisis I am already having my quiet periods for meditation and prayer three times a day in a telephone booth." Whether in a telephone booth, prayer and meditation room, chapel, church, cathedral, synagogue, temple, mosque, or "in thine inner chamber," as commanded in the New Testament, never was the United Nations more in the need of prayer.

## Russian Peace Conference Enlists Cooperation of Churches

**V**ERY few American newspapers, and probably no radio commentators, reported the sessions of the All Union Conference for the Defense of Peace which met in Moscow late in October.

What made this conference of more than usual interest was the participation by delegates of all Christian and non-Christian religions in Soviet Russia. The Russian Orthodox Church, the Roman Catholic Church, the Lutheran Church, Mohammedanism, Buddhism, the Baptist Union of Rus-



sia—all were there and were given seats of honor in the stately auditorium. The Buddhist Lama and the Russian Orthodox Metropolitan shared the spotlight of public attention. The latter wore his tall, oval, white headgear and flowing black robes with a diamond and ruby cross. The former came with bronzed head bare, but was clad in voluminous robes of gold and chocolate brown wool. His curious oriental shoes had blocked turned up toes. Representing the All Union Council of Christian Baptist Churches was President Yakov Zhitkov. Chief program speaker was President Nicolai Tikhonov of the Soviet Partisans for Peace. He condemned American warmongers and the Roman Catholic Church and declared, "Glory and honor to all people, white or colored, believers or atheists, who fight for peace." He concluded by affirming that Russia is ready at all times to cooperate with any people who desire peace.

With due recognition of the communist propaganda purpose of this conference and its façade of peace behind which Russian imperialist expansion proceeds, as did British, French, Dutch, German imperialism in other years, two conclusions seem warranted. (1) In spite of Russia's long anti-religious crusade, and its constant emphasis on atheism, the Russian Government nevertheless recognizes the importance and place of religion in the life of the people. (2) All religions are on a basis of equality in Russia. The Baptists are given the same standing as Roman Catholics, Russian Orthodox, Mohammedans, and Buddhists.

### Discussing the Foreign Missionary At the United Nations

**D**URING the heated debate in the United Nations Security Council about Chinese intervention in Korea, the foreign missionary in China was the subject of violent difference of opinion.

Speaking for the American delegation, Mr. Warren R. Austin said, "American medical and educational missions in China evidence the friendship of the American people for the Chinese people. They have supported 203 hospitals, 82 nursing schools, various other medical institutions, and 320 orphanages. Moreover, one-eighth of all college graduates in China have been educated at the 13 colleges supported by Protestant missions. At least 15,000 Chinese students received their col-

**REMARKABLE REMARKS, usually appearing on this page, because of space limitation are transferred temporarily to page 100.**

### MISSIONS

lege degrees from American supported colleges in China. And it is estimated that 250,000 Chinese students have been graduated from primary and middle schools maintained in China with American funds." Of course Mr. Austin should have included evangelistic missions. Possibly his research assistant did not have the data.

To all this the Russian delegate, Mr. Jacob A. Malik replied by charging, "We all know that missionaries have always been a weapon of aggression, that they have served to promote the conquests of the ruling classes, and to enslave the peoples who were a source of income."

The two quotations illustrate superbly two types of argument. The American presents facts that can easily be authenticated and documented. The Russian offers merely wild and reckless charges that cannot be authenticated or documented. Unfortunately they are readily believed by those who wish to believe them. Mr. Malik would find it impossible to name a single missionary throughout the more than 100 years of missions in China who was "a weapon of aggression," or who served "to promote the conquests of the ruling classes."

This was perhaps the first time that foreign missions was discussed at the United Nations.

### The Impact of the United States Upon the People of the World

**S**ECRETARY of State Dean Acheson, whose father had served as an Episcopal minister, delivered the chief address at the annual meeting of the National Conference of Christians and Jews. He stressed three elements in the impact which the United States makes upon the people of the world: (1) the things which people say in this country which are publicized abroad by press and radio; (2) the impression which Americans leave behind them when they travel abroad; (3) the experience of foreign visitors, tourists, business men, students, who come to the United States. The background of the parsonage from which the Secretary of State came, should have prompted a fourth impact, which is the service rendered by the many thousands of missionaries whom the churches of the United States have supported in foreign lands. No one can accurately calculate the direct and positive impact for friendly relationships made by the missionaries nor the offsetting unfortunate and often pernicious influence and resulting impact from the first three factors which Mr. Acheson emphasized.

# These People Seem To Belong To Another America

*A brief analysis of the responsibility faced by American Baptists and what is involved if the familiar, too easily urged, and often cited words, "America for Christ," are to acquire real significance*

By R. DEAN GOODWIN

**T**HERE are many people in these United States who seem to belong to another America, and yet they live just beyond the doors of your own church.



*Colegios Internacionales, the Baptist school in Cuba, gives Christian training to hundreds of Cuban youth. In the insert, Secretary Wilbur Larson and missionaries, Eleanor Dow and Kathleen Rounds*

They do not understand you when you pray. They do not know the words nor the tunes of the hymns you sing. They do not feel at home, if by chance they should happen to enter your church, because they speak a different language, or they belong to a different race, or their national origin is different from your own, or because they seem to feel that their clothes are not good enough. Among them also are hosts of people who simply do not care. They prefer to live in an America without God.

Against that background it is too easy and too prosaic for Protestant Christians in the United States merely to say, "If we would follow Christ we would solve our problems." When we speak that way, do we really know how to take the "if" out of the sentence? Or is it only a pious expression? There is a high price to pay and hard work to do before America will ever have Christ as the answer to our problems. People who need that answer must be reached. Ways to take Christ to them must be found.

Who are the people that do not follow Christ, but who must follow Christ before we have the America we want? They are school children of white settlers in a western state who saw their first church building in 1950. They are young people in another western state who never saw a minister until the mission worker came to them in the fall of 1950. They are Baptist students on 450 campuses who are not being reached by any Baptist ministry. They are villagers in Alaska who have no church like yours and mine, but who want one. They are Navajo Indians who stop their daily work to ask the missionary to teach them the Bible. They are farmers in Cuba who refuse to accept an untrained pastor because they want a good leader to teach young people the Word of God.

Long ago the Baptists of the United States banded their churches together into three or-

ganizations for the purpose of winning America to know Christ as Lord and Saviour. Two Home Mission Societies were formed to take the gospel to American peoples whom no local church could reach by itself. The Board of Education and Publication was formed to carry on a great Ministry of Christian teaching. Because we believe that America needs Christ we still support these three agencies. They still do the work of finding the people of the "other America" beyond the doors of your church, and to these people they preach, teach, and perform services of mercy in the name of Christ.

For example, there are the children without a church. One of them, a little fellow, stood on tip-toes to reach the coin slot of a juke box. He was in a store in a rural community of Idaho. A penny was in his hand as he struggled to put it into the music machine.

*The First Baptist Church of Las Vegas, Nev., whose new building appears below, was started by a Chapel Car visit, whose colporter organized a Sunday school*



*The new church building is already too small, as evidenced by this overcrowded Sunday school class. The educational plant needs to be greatly enlarged*





"What are you trying to do?" a man asked. "I'm trying to play my favorite tune," the boy replied.

"What is our favorite tune?" was the man's next question.

"It's 'Jesus Loves Me,'" came the reply.

But "Jesus Loves Me" was not in the juke box; nor was there any other place in town where the boy could hear that favorite tune. It so happened that last summer a Vacation Bible School had been held in that town by home missionaries. Now the missionaries had gone. The songs taught to the children had also departed except for that lingering melody "Jesus Loves Me," in the heart of a boy. When there is sufficient money to send them, the missionaries will come back, and a Sunday school will be started, and a church.

Churches have already come to some towns like that Idaho community. Two years ago Southern Nevada had only one Baptist church. Now there are seven. The First Baptist Church of Las Vegas, itself a product of home missions, has worked with home missionaries, Mrs. Bernice Shultz and Rev. John Hargrave, to start six new churches. More or less typical of such new beginnings was the church at Beatty, Nev. The town is 120 miles from Las Vegas, and about 400 people live there, and they had no church. A man from the Las Vegas church happened to be in Beatty on business. The hotel operator, who doubled as a bar keeper, learned of the concern of Las Vegas Baptists, and asked that a church be started in his town, also. So the church was started by people who made a weekly trip of 240 miles each Sunday from Las Vegas to Beatty and return. Other



*The North Las Vegas new Baptist Church under construction*

churches have been opened at North Las Vegas, Overton, Homesite, Searchlight, Henderson, and Victory Village.

We who live within the sound of church bells, and answer their calls with fair regularity, may not have seen 700 communities in America where 2,500 or more people live, without a Protestant church. But America will never follow Christ until the people of these 700 communities join with all of us to follow Him. That is one reason why we have home missions!

The future leaders of America are on the campuses of our colleges today. Their home churches have done much to direct many of them to follow Christ. But when they go to college they need the help that a University Pastor can give. On 224 college and university campuses Baptist students have such pastoral leadership, and 33,000 students each year are reached. And there are 63 Baptist schools, colleges and seminaries, whose religious program is strengthened by affiliation with our Board of Education.



*The Calvary Community Baptist Church of Overton, Nev. under construction, built by volunteer labor and a Home Mission Society loan*

At the same time the local church, wherever it is, has available literature and specialized leadership to help them give Christian training to children, youths, and adults. Through summer camps and assemblies additional numbers of young people are led closer to God. The evangelistic programs of "Winning the Children for Christ" and "New Friends for Christ" are seeking out many children and young people who formerly were outside the influence of the churches. Many turn to Christ because of these activities.



New lands and frontiers are familiar to the feet of those who bring good tidings to America. Alaska, that left-handed fist that points its little finger toward Siberia, is a new part of America that must learn of Christ if He is ever to answer the problems of our land. The peoples of Alaska practice the reckless sins. They need a Saviour. The Woman's American Baptist Home Mission Society first went to Alaska because of a tender love for its orphaned children. They started the childrens' homes at Kodiak and Ouzinkie. Later they sent a boat evangelist



*Children in a public school in Searchlight, Nev. The town has gambling saloons, brothels, but no church*

among the coastal settlements. The American Baptist Home Mission Society started a church at Kodiak ten years ago. Children crowded it to the walls and more rooms had to be added in 1950.

When home mission budgets were good enough to give hope that we could reach more people with the gospel in Alaska, we asked for more fields to evangelize. The request was granted, and Cordova, on the mainland, asked us to take over a hospital there, and also a church. Hope had been taken out of the budget when the request came, but faith was still in the budget, and so we began that work. Over the mountain—or up the coast if you go that way—is Valdez, a town of growing importance as a year-round seaport for Alaska's interior. The people at Valdez have heard of our new mission at Cordova, and they have said, "Come over into Valdez and start a church, for we have no evangelical church here." No Baptist missionary is as yet



*The Sunday school at Searchlight, Nev. must meet in this abandoned shack. Dr. M. E. Bratcher in front*

on this new field, but if American Baptists add the loving works of financial support to the faith that is already in us, we can add still another place in America where the gospel is preached.

The American Indian knows what it means that Christ is the answer to our needs. "We would not forget," said the Delaware Indian Chief in 1886, "that the white man brought us the blessed Gospel, the Christian's hope. That more than pays for all we have suffered." In six states home missionaries are still bringing the Christian's hope to American Indians. The Navajo Indians of Keams Canyon, Ariz., are some of the newer listeners to the teachings of Christ. They shepherd their sheep on the eroded plains and mountainsides, but most of them do not have the Lord as their Shepherd. They weave ancient Indian designs into their rugs, but they remain ignorant of the Design of God. Now, however, some of them are accepting God's pattern of life for them.

Navajo workmen, constructing the new church building at Keams Canyon, recently asked Missionary Earl Robertson to tell them what Christianity was all about. Before they would accept it they wanted to know about it. With that opening, Mr. Robertson invited them to meet each Thursday evening so that he could teach them the story of Christ.

Smugness that is unbecoming of a Christian might have prevented us from seeing Latin America as needing the answer that Christ has to give. A seasoned Christian observer in Latin America reports that, to the

Latins, the gospel is really news. Most of them have not heard it. That is why home missionaries work in the West Indies, in Central America, and in Mexico. Nearly 300 churches have been planted there; over 1200 preaching stations extend the Word of God even farther. Out of their poverty the Latin American Baptists last year gave \$135,820 to help support their own churches. Then they gave \$33,403 to do missionary work be-



*Dedication of the gospel ship "Evangel" that tours the islands and inland waters of Alaska*

yond the doors of their own churches. Schools have been started among them to give a basic Christian education to their children, and to train their youths for Christian service.

One Christian youth who grew up in the Baptist schools in Cuba, studied to prepare for the ministry. He served a short time in a rural field, and then was called away to another church. When Rev. Wilbur Larson, Secretary of Latin America, visited the church, he met with the people to see if they could secure another pastor. Some of the members were almost in tears because their well-trained pastor had left them. An uneducated farmer arose to give his opinion. He said he had observed the life of his church; he had seen how good men had come to be their pastor but they had been men with little training. These good but untrained men had been able to lead the church but they had not been able to train leaders among the members. Then he said: "Out here we need men

who can prepare the young people and others in the church not only in church matters but who will be a guide and an inspiration to our entire life. We, who are not prepared, need well trained men who can train us. Out here, where the level of culture is low, we need a good leader."

It was not easy for Secretary Larson to face an appeal like this when he knew how desperately short the budget is, and therefore how few men are being trained to be good leaders of the churches. Neither the Cuban farmer nor Secretary Larson are called upon to bear alone the concern that the Gospel be preached to a rural community in Cuba. All of us concerned.



*The Abella family of Cuba, with four Baptist ministers, and three Christian teachers in the group*

It is because of such needs that American Baptists in their convention at Boston last May voted to ask the churches for a special offering for Home Missions and Christian Education. This year's total budget of the Convention is set up in such a way that even if 100% of it is raised, The American Baptist Home Mission Society, the Woman's American Baptist Home Mission Society, and the Board of Education and Publication will be 23½% short of their own budgets as approved for them by the Convention. In order to continue the work that they are now doing they must receive a total of \$300,000 extra through the special offering. Sunday, February 25, has been set as the date for that offering. "America for Christ" is the theme. Literature and envelopes are available from the office of your State Convention.

# The Unfinished Business of Christian Democracy

*It is an overwhelming fact, seldom appreciated by white people, that the colored race outnumbers the white race, possibly by three to one. This presents an inescapable challenge to the church to lead the nation and the world in recognizing and practicing the equality of all people*

By RALPH E. KNUDSEN

**N**EARLY two thousand years ago the Apostle Paul lit a candle of human understanding and fellowship in a dark world of prejudice, and that candle is still flickering in our own mad world. He voiced a noble conception in the familiar words, "neither Greek nor Jew, barbarian, Scythian, bond nor free." Still humanity continues to live on an old falsehood, setting race against race, creed against creed, class against class. Out from that dingy Roman prison came this great statement of oneness, a statement which shames the church of today and sends it back to its secret place for vision to see and strength to do. The founders of our America said in the Declaration of Independence, "We hold these truths to be self-evident, *THAT ALL MEN ARE CREATED EQUAL*, that they are endowed by their creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness." Christian faith and the finest statement of democratic principle thus recognize the truth of Paul's declaration.

Interracial tension is today jeopardizing the cause and the future of democracy. In a world in which the colored people greatly outnumber the white, probably as high as three to one, it becomes imperative that understanding fellowship, and equality become the practice rather than oratorical theory. We have arrived at the place where not only words must be spoken, but comparable action must be taken to support our words. There must be a rebirth of "the concept of the equality of peoples in a free world." People always are willing to make the ma-

terial sacrifice necessary for war; but are these same people ready to make the spiritual sacrifice necessary for a free world?

In a remarkable article, "Color—the Unfinished Business of Democracy," which he wrote in the *Survey Graphic*, Professor Alain of Howard University, said,

Crucial in today's situation is the basic readjustment of the status and relationships of the white and the non-white peoples, both as peoples of the East and the West and as dominant and subject or colonial peoples.

He continues by saying that we shall either "have forced on us a world of infinitely more racialism, or we must ourselves shape a world having infinitely less."

Recent world events have brought the Negro to the fore as never before since his emancipation from slavery. The Negro has been re-discovered. He has been re-discovered by his government, for he represents a great section of man power and of voting power. He has been re-discovered by industry, for he represents a possibility of more profit for industry. He has been re-discovered by education, for it has become apparent that his mind can discover and invent and produce for the general good. He has been re-discovered not for what he is in himself but for what he can do.

The 13,000,000 Negroes in America thus represent a minority which we can no longer discount. The time has come when they may be made our most devout minority or hostile and indifferent citizens. The Negro can be a very strong and active force or a burdensome and inactive force. The practice of segregation is a dangerous democratic pro-



cedure. Any people who are good enough to die for their country must be good enough to let live as respectable citizens of that country. The "Jim Crow" practice must be understandingly faced and realistically solved. We allow the Negroes with their talent to thrill us on the stage and on the concert platform; and then we turn around and refuse them a place to sleep in our hotels, or a place to eat in our cafes and restaurants. We permit the Negro to care for our children and to cook our meals; but we would not be seen with them in a street car, in our homes, or even in our churches. It is time for white people to awaken to the seriousness of such treatment of these 13,000,000 people within our borders. Here is potential power for good or evil.

President Edwin R. Embree, of the Julius Rosenwald Fund, points out the great progress of the Negro since emancipation. There has been a rise in the literacy rate from less than 5% in 1865 to 90% in 1950. There has been a drop in the Negro death rate from 33 per 1000 in 1890 to 14 per 1000 today. Instead of being property the Negro today is the owner of property. All this has been achieved against many obstacles. The per capita expenditure for education of Negro children is much less than for white children. In some states the cast-off equipment and books from white schools are the provisions for the Negro schools. School and church must face this problem. If we fail at this point, some radical communistic group will eventually win the friendship and support of these people.

The American mind has built up a stereotype of the Negro. It is unfair to class them all in one category. The white people resent being all classed according to the standard of the least desirable white. The Negroes are too often thought of as petty thieves, sex criminals, cowards, mentally inferior, unclean, happy-go-lucky, and superstitious people. The Negro who violates the law of the land is prosecuted with haste and severity. Colored people are not all good people any more than white people. Whenever a colored man rapes a white girl the public becomes so

incensed that almost invariably lynching occurs. When a white man rapes a colored girl he is seldom punished. The same crime should carry the same punishment for all. We face today an awakened colored people who want and who must be given justice.

Our treatment of the racial problem in the United States has international repercussions. Only in the democratic countries can be found the most exaggerated color phobia. It is strange that race question is more intense in the countries called Christian than in any other part of the globe. This fact makes me feel ashamed. Russia, the godless country, has no race prejudice. Lynching is exclusively an American method of dealing with race situations. Our talk about freedom and the picture of a lynching make the finest propaganda for our enemies. What we do to the colored people has world significance today and it will have more world significance tomorrow. When American prisoners of war arrived in Tokyo for internment, the Japanese officers in command told them that they would be treated and given as much comfort as possible; and in accordance with international regulations governing the treatment of prisoners of war; but one thing was required of them: they could not display an Anglo-Saxon attitude of superiority while prisoners of Japan. That officer was voicing the resentment he and his countrymen have felt against the white race for many years, or more specifically since the Japanese Exclusion Act.

Theoretically the church has usually been correct on this issue of race, but practically it has often been wrong. The resolutions which have been passed at national church conventions have been well stated and inclusive enough to have changed any situation if resolutions alone were sufficient. Let us be frank and honest and admit as men and women of the church that we find race prejudice in our communities because it is found in the church. The failure of democracy to face this issue and come to an adequate solution is due to the failure of the church to face the issue and come to a solution. Race ten-



sion is in large measure due to the failure of the church to be Christian in all the areas of life. The church thinks of itself as an all-embracing fellowship; yet our congregations are for the most part made up along racial lines. If we expect to change the existing condition it will be necessary for the church to change its way of life and catch the spirit and mind of Jesus for whom there existed no race and no color. The church must be the first institution to give concrete demonstration of the true meaning of brotherhood. Unless the American churches can awaken from their sleep and give a place to all races and colors within this fellowship, the new day for missions in India, China and Africa may be seriously handicapped. It is most difficult for the church to evangelize the people of other races who live several thousand miles away while the church lives at home in its complacent racial discrimination. We face at this point the strategy not only of the church at home but also of the outreach of the church tomorrow.

The Apostle Paul was talking to the Christians at Colossae about the problem under consideration. The words he gave so long ago provide us with the basic philosophy of Christianity in relation to the race problem today. He told the Colossian Christians not to live any longer by maintaining the old antagonisms and divisions. He suggested to them that they strip off that mode of life and put on the new way, which is the way of Christ. Paul did not believe that man could arrive at the full stature of the ideal at one time. It was to be a renewing experience. It was to finally arrive at the point where it began: the creator. It takes time to fully arrive at the place where there are no races, no creeds and no classes. Paul was simply echoing the ideal which tells that "God is no respecter of persons." The basis for the thinking of Paul was in the statement that "Christ is all, and in all." In reality the degree to which we carry our likes or dislikes in this whole realm of brotherhood will be somewhat dependent upon how much we have yielded to Christ who, when he becomes all and in all, over-

comes all those prejudices which we have permitted our environment to bring to us.

This is a great day for the Christian church and to lead the way for the nation and the world. The church is the one institution which can blaze the trail so there shall be no race against race, no creed against creed, and no class against class. The church must speak its message of understanding, brotherhood, equality and love to a world torn by the bitterness which race tensions have created. People are valuable because they are people, and not because of race. Every race is the benefactor of every other race, and every race is indebted to every other race. This is the day for the church to embody those ideals for which the world waits and struggles. The church cannot tolerate any barrier to Christian fellowship, either local or national or international.

Men hope and pray for a world in which there shall be brotherhood. The answer to that prayer is found in Christ and the Cross. Near that cross was a dark skinned man who had carried that cross up the hill. Around that cross stood those who disagreed violently in the expression of their religious faith. Around the cross were men who were slaves and those who enjoyed the freedom of Rome. It was the cross which broke the man-made divisions and made man free to live and be free to think and free to act. It was the cross which made it possible for Paul to say that there should be "neither Greek nor Jew, barbarian, Scythian, bond or free, but Christ is all, and in all."

In Christ there is no East or West,  
In him no South or North;  
But one great fellowship of love  
Throughout the whole wide earth.

Join hands then, brothers of the faith,  
Whate'er your race may be;  
Who serves my Father as a son  
Is surely kin to me.

In Christ now meet both East and West,  
In him meet South and North:  
All Christly souls are one in him  
Throughout the whole wide earth.

# The Green Light to Roman Catholicism in Mexico

*In appointing a New York Roman Catholic, who was educated in a Roman Catholic University in Spain, as American Ambassador to Mexico, did President Truman push the button that flashed the green light to the revival of the Roman Catholic Hierarchy's power and control in Mexico?*

By ORLANDO L. TIBBETTS

**T**HE great topic of conversation and discussion in Mexico is the appointment by President Truman of New York's former Mayor William O'Dwyer as U. S. Ambassador to Mexico. It is being debated, pro and con, in the tiny coffee shops, in the great factories, in the little huts, and in the great mansions. Even the announcement by President Miguel Alemán, concerning the high figure loan granted by the United States to Mexico, has not caused the repercussions of the announcement concerning the Ambassadorship. The reaction in Mexico has had the effect of an atomic political bomb.

The political conservatives of Mexico, and the Roman Catholic Church, have been hoping that President Miguel Alemán would ease up on the official and constitutional anti-church stand of the Republic of Mexico and continue moving to the right as had his predecessor, Pres. Camacho, when he announced that he "was a believer" and looked the other way as the Roman Church began to return to some of its old ways of doing things. The Hierarchy eagerly awaited a green-light! Since the days when their properties were confiscated and returned to the nation, when the Roman Catholic clergy were controlled and reduced in number, when their powers to perform civil ceremonies were denied, and their political gains were completely removed, the Hierarchy has been waiting and working to regain all that which it had lost in Mexico. They hated the United States for its Protestant and democratic influence and particularly for its having sent evangelical missionaries to disturb their way of life. Everything that was associated with missionaries, the Y.M.C.A., masonry, and progressivism was denounced

as anti-Mexican and anti-Christian, and a curse that should be wiped out at all costs. For this reason the official Church party of Mexico had hoped that Adolf Hitler would eventually triumph in his war against Yankee imperialism.

Then came the wave of communism and the threat of the great Russian bear. Up until that time the U. S. Government had maintained silence concerning the Roman Catholic Church in Mexico. The conservatists were gaining in Mexico, and the Hierarchy was re-appearing upon the scene.

When President Truman visited Mexico several evangelical ministers went to the



*The Mexican center of Roman Catholicism, the cathedral in Mexico City, begun in 1573 finished in 1688*

American Ambassador and urged that the president, being a Baptist, be permitted to attend the First Baptist Church of Mexico City. These ministers pointed out that such an act would cause a tremendous impact upon the people of Mexico. The American Embassy expressed its sympathy and sorrow but stated that such a thing would be impossible. What they did not say but what they meant was that it would be impossible in a Roman Catholic country. On the other hand, when the American Embassy held a reception for the American President, the Roman Catholic Archbishop Martinez of Mexico was given a seat of honor FOR THE FIRST TIME IN THE HISTORY OF THE AMERICAN EMBASSY IN MEXICO. And when President Alemán returned the visit and went to the United States, in spite of the fact that he is neither a Catholic nor a Protestant but a 32nd degree Mason, he was persuaded to stage an interview with the American Cardinal Spellman that was widely publicized. Thus the yellow light had been turned on for the reactionaries of Mexico!

Then came the announcement concerning New York's Mayor O'Dwyer. No mention was made in the Mexican newspapers of the political expediency which forced President Truman to make this appointment even against his better judgment. On the contrary, the newspapers showed the usual picture of Mayor O'Dwyer, during his Mexican visit, chatting with Archbishop Martinez. At the same time the newspapers expressed elation over the fact that at last a Roman Catholic Ambassador had been sent by the United States, and even one who had been trained in the mother country of Spain as a Jesuit priest. The green light had been turned with all of its force. President Truman had pushed the button!

Writing in *Novedades* of Mexico City, José Vasconcelos, a Roman Catholic, said regarding the presence of the Archbishop of Mexico in the Embassy reception for Truman, "It had the effect of a sign of reconciliation." The liberal reaction is, "reconciliation with whom?" Does the U. S. State Department

think that it can invite the Roman Catholic Hierarchy to resume power for the sake of a front against communism? Have they forgotten that Mexico suffered for centuries under the Roman heel, and has no desire to be led back into that direction? The policy of the State Department creates serious problems. It tries to organize a united front and it amuses the communists by actually dividing it. The present policy in Mexico can lead to serious internal disorders and possibly civil war! The political liberals of Mexico are with the United States against Russia but they will not tolerate being sold out to Roman Catholicism as the price!

Most evangelists have been silent on the issue. Much has been said privately but little written. What many Mexican evangelicals fear most is the natural consequence of a revitalized, fanatical Roman Catholicism, which is PERSECUTION. Mexico is the most fanatical Roman Catholic country on the face of the earth. Even, with the restraints imposed upon it by an anti-church government and a Protestant U. S. Ambassador, evangelical churches have been burned to the ground, lives have been lost, and Christians have been unjustly jailed or deprived of their goods. Now, with a Jesuit-trained American Ambassador, and an increasingly conservative government in power, there lie the seeds of another St. Bartholomew's Eve. Let us hope that there will be no martyrs' blood upon the Administration's conscience for having played into the hands of pressure groups.

The next step is for United States citizens to see that their government maintains only such relationships as guarantee the rights of freedom, justice and worship for all. Let us hope that Ambassador O'Dwyer will discover that Roman Catholicism in Latin America is very different from that in New York City, and that having come out of the latter environment he will put politics to one side and exemplify the American way of life that insists upon the complete separation of church and state, and the rights of all individuals.



# There is No Sanction to the Myth of Race

By MILDRED McAFEE HORTON

*Everywhere men are asserting their rights to be real persons, and their claims to full status in the sight of God and men*

*God that made the world and all things therein . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. . . Acts 17: 24a, 26.*

**A**LL men are brothers. This is not a statement of a pious hope nor an idealistic goal. It is the statement of a fact. Time's moving finger writes for all to read that when men fail to act as brothers they violate the laws of God. Men who deny true kinship with their fellow-men, all fellow-men, find themselves at odds with their own destiny.

The world is waking to the claims of brotherhood. The scientists declare that all men are one species. Science gives no sanction to the myth of race, no defense for prejudice. The statesmen of the world sense the significance of man's "inalienable right" to life, his right to eat, to work, to dwell in safety, and in peace. In East and West the globe stirs with the strivings of men whose manhood seeks to claim full status in the sight of God and men. Men everywhere assert their right to be real persons, not chattels, not underlings, but equals, brothers, self-respecting, free. Even the dictators win their dire power by promising collective strength to guarantee men's rights.

And what do Christians do about this driving urge toward status?

Some give it motive power by acting like the brothers that they are. Too many others live as though it were not true that all men are the sons of God who made men of one blood. Too many talk of love but live in isolation from their brother men. Too many scorn their fellows, dealing with them as "lesser breeds without the Law" of God's creative love. Too many draw apart in man-made boundaries, excluding men they will not claim as kin because those men have different features, different skin and hair.

Yet Christians are the guardians of the truth that all men are the sons of God and cannot but be brothers. If we took that truth as literal, if we acknowledged kinship with all men, we could provide a groping world with light for solving problems yet unsolved. We shall not all agree on how

our brotherhood should be expressed; we shall dispute the merits of this covenant or that; there will be those who in good faith vote yea on bills which call forth others' nays. But Christians have a standard for their choice. If they would make all judgments in the light of what would serve a brother's need they would lead on to righteousness.

The Christian who believes that men are sons of God will not deal with them as things, pawns in his game, mere units in his shop. Men are not tools for other men. Men are each other's brothers. What serves one at the cost of others' welfare cannot be the will of God Who loves them all. Until men find a way of life which gives to all men opportunity to be their best we cannot have the blessing of true peace. This is a law of nature binding men as truly as other laws of nature bind the stars; for He "that made the world and all things therein . . . hath made of one blood all nations of men"; and God is love.

Those who dare to claim God's love are challenged to discover how God's will for all His sons can be fulfilled. This is no easy task. The tangled skein of our relationships tempts us to take no action lest we do something wrong. Some men will greet acts of goodwill with fear, resentment or treachery. But men of God are not deterred by human obstacles. In patience and in faith they seek the way in which God's will for man can be expressed. They know God's will is done by little men who grow to greatness as they work with Him to make their lives reveal God's law of brotherhood. **ALL MEN ARE BROTHERS. GOD HAS SO DECREED.**

NOTE—This is the annual message for Race Relations Sunday, to be observed this year on Sunday, February 11th. The message concludes with eight practical suggestions as to what individual Christians can do, and seven practical suggestions as to what church organizations can do to strengthen brotherhood in the church and the community. Copies of the message including the practical suggestions in leaflet form are available at the nominal charge of \$1.80 per 100 copies. Send orders to National Council of Churches, 297 Fourth Avenue, New York, 10, N.Y.—ED.

# We Stand Together on the True Foundation

*The annual message by the President of the Baptist World Alliance  
for Baptist World Alliance Sunday to be observed February 4, 1951*

*By* F. TOWNLEY LORD

**I**T is an honour and a privilege to send a message of affectionate greeting to the Baptists of the world. The Baptist World Alliance President (*I have already discovered*) receives almost daily correspondence from many lands. From a recent letter I quote one sentence: "The Baptist World Alliance must always be a great soul-winning agency." How heartily I agree! Deeper than our conferences and organisations lies one supreme purpose which is the inspiration of our fellowship: to proclaim Christ as Saviour and Leader to a world which never needed the gospel more than now.

If we are to replace the racial antagonisms of our age by the glories of the Kingdom of God; if we are to sheathe the sword and channel atomic mysteries into the service of mankind; if we are to counter the secularism with which all lands are infected; if we are to preserve for civilisation the Christian values of redeemed personality; it can only be by winning men to the service of Christ.

Our world fellowship, linking varied nationalities and traditions by the ties of Christian love, helps us the better to achieve that supreme purpose. Our Baptist Conventions and Unions, our Home and Foreign Missionary Societies, and our agencies of mercy and compassion are bound together in loyalty to God's Word and to each other. Baptist World Alliance Sunday gives us the opportunity of showing to the world not merely that we stand together but stand together on the one true foundation.

I am writing this from London, where the Alliance came into being 46 years ago, but my thoughts go out to our brethren serving the same



*F. Townley Lord*

Lord under very different conditions—in crowded city and in village hamlet, in East and West, in mission stations on every field, in harassed communities behind the Iron Curtain, and not forgetting the great company of Baptist youth in our universities and seminaries. If I could utter one prayer which would reach every corner of our Baptist fellowship I would say, "God bless and keep you all, and may 1951 bring you many tokens of His presence." Never a Sunday goes by but in our home here in London my wife and I remember in prayer our pastors, teachers and

leaders throughout the world. We must be oft in prayer for one another, that all may be worthy channels of the grace of God to a distressed and sinful world.

On February 4th many churches will gather for the Communion of the Lord's Supper. In that fellowship of remembrance let us consecrate ourselves afresh to God's service; and as we remember the love which endured the Cross, may the spirit of our Saviour's compassion fill our hearts, so that the most needy and the most lonely members of our fellowship may feel the power of our united prayer.

There will be gifts, too, on World Alliance Sunday, for many of our churches will bring their offerings for our work. One of the noblest Baptist laymen I ever knew once said to me, "Money given to the service of Christ is the greatest investment." May the Lord of the treasury bless the gifts and the givers. And may showers of blessing come upon all our churches as together we seek to honour the Name that is above every name.

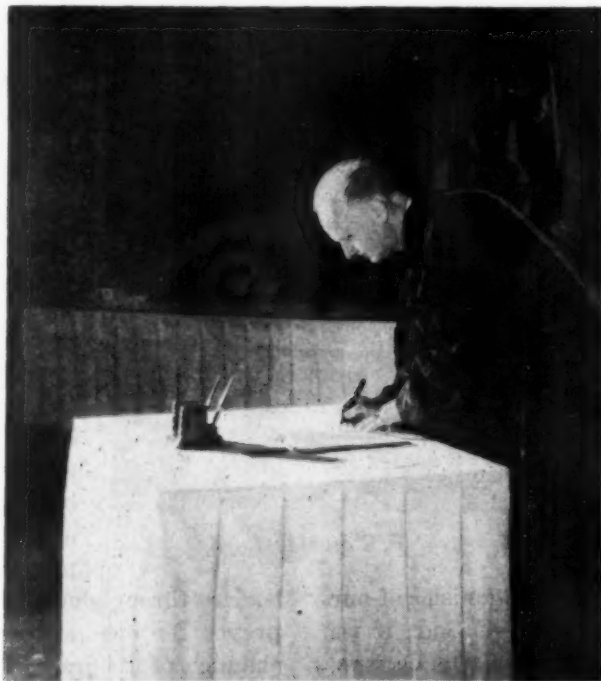


# The Voice of Cooperative Protestantism

SIGNIFICANT QUOTATIONS FROM ADDRESSES AT THE FIRST ASSEMBLY OF THE NATIONAL COUNCIL OF CHURCHES, CLEVELAND, OHIO, NOV. 28-DEC. 1, 1950

*NOTE—A report of this significant first assembly of American cooperative Protestantism was published on pages 40-41 in MISSIONS last month.—ED.*

*President Edward Hughes Pruden, in behalf of the American Baptist Convention, signs the documents of constitution of the National Council of the Churches of Christ in the United States*



*The new Council has as its charter members 29 leading Protestant and Eastern Orthodox denominations in the United States and is formed by a merger of eight interdenominational agencies*

● FOR THE UNITED STATES to drop the atomic bomb would be veritably playing into the hands of those who wish to pin upon America the tangible responsibility for starting the Third World War.—*O. Frederick Nolde*

● TODAY WE NEED TO ASK OURSELVES what it is that we wish to save in our civilization, and for whom do we wish to save it? The important thing is not for any civilization to be saved but for God's plan of redemption to be realized.—*Sarah Chakko*

● THROUGH COUNTLESS NEGOTIATIONS and conferences the nations struggle for a reign of law and order, but the majority of men do not seem to realize that there can be no law without a Law Giver in whose sight even the nations are a very little thing. The greatest tragedy of our world is that God is forgotten.—*Bishop Henry Knox Sherrill*

● THE CHURCH OF CHRIST is still the guardian of the great human values of truth, freedom, justice, the dignity of man, values which so many secularists and humanists seek to defend only to discover that apart from the church they prove to be home-

less and rootless. They cannot live by themselves. When the storm comes they are swept away unless they are anchored in a Christian faith that can withstand any storm.—*W. A. Vissar 't Hooft*

● OUR ESSENTIAL PURPOSE is, as it has always been in our history, to reserve our free institutions, so that freedom and justice may survive and continue to flourish. We wish to do this peacefully, because peace is the climate in which our free institutions flourish best.—*Dean Acheson*

● WITHOUT EVANGELISM nothing becomes Christian and nothing remains Christian.—*E. G. Homrighausen*

● WE MUST ACQUAINT the rest of the world with what makes America as well as with what America makes.—*Rev. Ralph W. Sockman*

● WE DARE TO BELIEVE that a Christian and a Protestant America can be the strongest force in our world against the new and the old paganisms that are contending for the mastery of the world.—*Hermann N. Morse*

● A CHRISTIAN CHURCH not missionary is not a Christian church at all.—*W. A. Vissar 't Hooft*



● NATIONALISM AND DENOMINATIONALISM have tended to reduce the Lord God Omnipotent to the dimensions of a tribal deity and to the level of a regimental mascot. We have not yet learned to think as Christians of one world.—*Rev. Charles W. Ransom*

● IN OUR DAY WITH A GREAT MANY PEOPLE religion has become merely a kind of vague and general good will, a somewhat shallow humanitarianism, mixed with some democratic idealism, and some national pride.—*Bishop Henry Knox Sherrill*

● YOU CANNOT DEAL WITH COMMUNIST IDEOLOGY BY BOMBING IT. The way to meet it is for Christians to put their faith into action. Communists apply their ideology. Too many Christians think of their belief as only a pleasant expression of idealism instead of applying it.—*Bishop G. Bromley Oxnam*

● TOO OFTEN THE CHURCHES have been fighting one another not only in their sermons but even in their prayers.—*Rev. W. A. Vissar 't Hooft*

● WE LIVE IN A WORLD that wants desperately to be saved but without being converted.—*Rev. Doris R. Sharpe* (Quoted by Prof. J. W. Nixon)

● ALL THE RESOURCES AT OUR COMMAND, of wisdom, of conscience, of character, the finest traditions of the American people, our deepest wells of faith—all must guide us in fulfilling the responsibility which history has placed upon the United States.—*Dean Acheson*

● THE EVIL OF ATHEISTIC COMMUNISM is organized in so formidable a manner that we cannot, consistently with our own safety, deal with it recklessly but only by methods which are not dictated by unreasoning passion.—*John Foster Dulles*

● WE LIVE IN A STERN ERA in which the forces of evil are powerful and relentless. Only a church of deep conviction and spiritual experience can meet them.—*Bishop Henry Knox Sherrill*

● RARELY IF EVER is one party to a dispute entirely right and the other party entirely wrong. Few situations may be described as completely black and white.—*O. Frederick Nolde*

● THERE IS ONLY ONE Body of Christ and those who call themselves by His name dare not rest until they have demonstrated that essential oneness.—*W. A. Vissar 't Hooft*

● THE COMPASSION OF THE CROSS of Christ always has more power and appeal than the compulsions of the hammer and the sickle of communism.—*Rev. Ralph W. Sockman*

● I REMAIN OPTIMISTIC about the long range defeat of communism. We should not be so much affected as we have been by hysterical exaggeration of Rus-

sian power and communist cleverness. I expect to see the collapse of the Russian Empire and its satellites while the western democracies, provided, only that they are true to their Christian heritage, will grow in strength.—*Rev. Eugene Carson Blake*

● OUR AMERICAN IMPLICATION in world guilt, and the knowledge of what total global war means, rule out any possibility of war ever being holy, or of a preventive war ever being justified.—*O. Frederick Nolde*

● TO SPEAK EFFECTIVELY to our world the churches need to speak unitedly.—*John Foster Dulles*

● THE GOSPEL HAS TO DO with international relations, with peace or war, with the atomic bomb, with economic conditions, with family life, with personal character; for nothing human can be alien to the love of God in Christ.—*Bishop Henry Knox Scherrill*

● FOR A MINISTER TO PRAY, as a minister in Washington, D. C., actually did pray, for the churches "as the brides of Christ," is to be guilty of a kind of ecclesiastical polygamy.—*Rev. E. T. Dahlberg*

● NATIONS AND RACES ARE MEN AND WOMEN, and moral standards and moral principles which are as immutable and eternal as the law of gravity, are just as applicable to nations and to races as they are to single individuals.—*Francis B. Sayre*

● THE QUESTION OF CHRISTIAN UNITY is a missionary question. So long as we are unwilling to proclaim the gospel to every man and woman of every race, class, condition, so long we will not really manifest our unity as a church.—*Rev. John Deschner*

● IF AMERICAN PROGRESS IN RACE RELATIONS can be everywhere stepped up in our land, the world cause of Christianity and democracy will be immeasurably advanced. Today in the solution of the race problem, the world regrettably expects little from South Africa but it challengingly expects almost everything of America.—*Rev. Emory Ross*

● THE CHRISTIAN MOVEMENT began as a company of Christ's followers, each telling what he knew about his Lord, whereas today the conventional church program has too much degenerated into a professional propaganda financed by silent spectators.—*Rev. Ralph W. Sockman*

● THIS NEW NATIONAL COUNCIL OF CHURCHES can only be strong as the churches are strong that comprise its members, for water cannot rise above its level, and nothing added to nothing still remains nothing.—*Bishop Henry Knox Sherrill*. (NOTE—That comment applies also to the American Baptist Convention.—Ed.)

# Do We Really Believe in Human Rights?

*Four bases for human brotherhood and three reasons why we do not practice what we claim to believe about human rights*

By LILBURN B. MOSELEY

**W**HAT rights does a human being have in this world of continuing cold and hot war? Recently a 20-year-old college student, who majors in science, has an excellent mind, and is a painstaking student, wanted to know, "What attitude should I take toward the future? All I want is the opportunity to make a constructive contribution to my fellow man. Will I be given that chance?"

This young man makes a miniature planetarium which moves with the motion of the heavenly bodies. In his leisure time he grinds lenses for small telescopes. He shifted from a major in atomic energy because he did not want to add to the destructive potential of man. He desires to make a constructive contribution! Will our age give him that right?

A Negro university student wants to know, "Why should I stay in college? I'll have to take the kind of job that I can fill just as well without this training." He asked that question in a great, industrial northern city where talent is needed—where his kind of talent is needed. Does he have a right to make his contribution of brains or because of his color must he be content to confine his activities and ambitions to manual labor?

On its application blank the Pittsburgh Automobile Club had printed, "For Whites Only." When protests were made in behalf of democracy and Christianity, the Club removed the words from the blank but continued to reject all Negroes. Does an American citizen who is black have any "rights" to the protection for which he is willing and able to pay?

Why cannot at least one great nation like our own establish the means and the spirit of securing these human rights? You cannot find anyone who does not profess to believe in treating all people with equal justice in the

market place and before the law. But we do not practice what we profess to believe. Why? There are three reasons.

1. WE DO NOT MEAN THE SAME THINGS WHEN WE TALK ABOUT HUMAN RIGHTS. One person means equality of opportunity for every person regardless of color or creed. Another person means by human rights the special privilege of white supremacy and the added safeguard of keeping the Negro in his place of servility and second rate citizenship. The right to vote is guaranteed to all citizens on an equal basis, but is denied to millions of our citizens because of the fear that they might not vote "right."

If the Supreme Court of the United States says that equality of opportunity demands the admittance of Negroes to university class rooms, and to dining cars without segregation screens, then other ways are devised to block equal treatment. The need of a Fair Employment Practices law emphasizes both the problem and the difficulty of solving it.

When an authoritarian church asks for freedom of religion, it means no more than the right to propagate its own faith. It grants no such rights to others in a half dozen countries where it is in control. This is not freedom. This is the expediency which enslaves.

So long as the communist talks about political and economic democracy, and the Roman Catholic talks about religious freedom, and the Southerner talks about "state's rights" to maintain second rate citizenship, we can never expect to achieve "liberty and justice for all."

2. WE PROFESS MORE THAN WE PLAN TO PRACTICE. Most people want to be fair and decent, and to *feel* that they are being fair. They will tell you that they believe in democracy. Some will add Christianity.

They profess "The American Dream." They pay *lip-service* to the Sermon on the Mount. But the insincerity of our professions is never more clearly heard than when a Jew wants to buy a house in a Gentile block, or when a Negro applies for a position and has the intellectual qualities and artistic skills to fill it. The newspaper advertisement announced a vacancy. When it was discovered that the applicant was a Negro, there was no vacancy.

We like to be known as championing brotherhood. How far will we practice being a brother? Some like the Japanese—their artistic taste. But they do not feel the same way toward the Chinese. Others prefer the Chinese. They have had "experience" with the Japanese on the West Coast. So we tend to generalize a bad experience rather than to universalize a principle of human rights.

Will a Christian ever be judged in the church by the way he respects or disrespects people? If regard for personality is an indispensable requirement of the Christian faith, why does not this test apply in the church to church members? We know what is fair. Why cannot we be fair? Are we hypocrites, or cowards, or just indifferently cruel? A cynic once wondered whether the world would be more shocked by a person openly denying Jesus or unapologetically following Him.

**3. WE EXPECT MORE THAN WE ARE PREPARED TO EARN.** If we want equal rights we must expect equal treatment. If we are not the best qualified for a given job, we should not use our color or religion as an alibi for our failure to get the job. Percentages do not mean much if our group does not measure up to the average.

A distinguished Jew used to tell his children, "You must be better than most people if you want to succeed." Every minority should heed that hard injunction. Educationally and socially minorities must make themselves too valuable to be ignored. Handicapped by prejudice, this is a difficult thing to ask. But the stimulus of the opposite often provides the adequate incentive.

There is no hope for securing equal rights for individuals or nations, in the market place,

or at the polls, or in the class room, until our leaders have a philosophy of brotherhood. We are all victims of self-worship until we have a universal standard that applies to men as men.

There are at least four bases for brotherhood.

**1. THE RELIGIOUS BASIS FOR BROTHERHOOD IS BELIEF IN ONE GOD.** This does not mean that we will not have brotherhood until every one believes in the same God. It means that if I believe in one God as the Father of all peoples, then all peoples of whatever race or creed are my brothers. They may not recognize my God as Father, but if *I* recognize Him, they are my brothers.

During the first World War a priest was reported to have held a cup of water to the lips of a mortally wounded man. The soldier opened his eyes. He recognized the priest and said, "Padre, I do not belong to your church." The priest replied, "No, my son, but you do belong to my God."

**2. THE SCIENTIFIC BASIS OF BROTHERHOOD IS BELIEF IN ONE RACE.** In school I was taught that there are four races, and that the other three are inferior to my race—the white race. Browsing through articles of eminent anthropologists like Benedict and Linton of Columbia, Hooton of Harvard, and Herschovitz of Northwestern, I became aware that they knew nothing about an inherently superior race. There is no scientific reason for believing that given the same opportunity over a long period of time any one race will not develop as well and as far as any other race. Science had brought me back to the Bible—"He hath made of one blood." Science has joined hands with religion in proclaiming the unity of the race.

**3. THE POLITICAL BASIS OF BROTHERHOOD IS BELIEF IN ONE WORLD.** Nationalism is dying for the simple reason that the nation-state can no longer give security to its members. It is more than ever true that a world divided against itself will fall. The day of empire and exploitation is over, unless we are willing to continue to drench



the earth in man's blood. Free peoples will recognize only cooperative and mutual assistance. Human rights must apply equally for all peoples or human rights will soon be destroyed in the violent grab for power.

4. THE ECONOMIC BASIS FOR BROTHERHOOD IS BELIEF IN ONE OPPORTUNITY. Privilege is a right only of the aged, the young, the sick, the dependent. Suppose eight boys are scheduled to run a race and are lined up *according to their father's prestige*. Bill the banker's son is ten yards ahead of John the carpenter's son. The only person with a worthy incentive to win such a race would be the boy farthest back. The "privileged" in front would be the handicapped—psychologically, morally, socially. With this kind of preferential treatments the badge of distinction would go to the boys in the rear and the badge of dishonor to the boys in front. In sports we insist on fairness.

The day is near when fairness will likewise be demanded in the market-place. This is not advocating equal wages for all peoples. That will not work in Russia or anywhere else. It would be unjust even if it could be made to work. The emphasis must always be on equal opportunities. On this theses the wealthy nations cannot avoid the responsibility of economic aid to needy peoples. Such a philosophy is vital to the health of our economy and essential to the health of our souls.

Conquering peoples and calling the conquest liberation; demanding freedom for one's own church and denying it to others; paying lip-service to democracy and refusing jobs, education, and the ballot to minorities will fool nobody. But it *will* cheat everybody. Those who advocate human rights will be known by their fruits.

The meaning of human rights expressed in American terms was never more concisely

put than by President Truman's Committee on Civil Rights whose chairman was Charles E. Wilson. Here was proposed a practical expression of "The American Dream."

On an international basis the dream of world brotherhood found expression in the Universal Declaration of Human Rights by the United Nations Commission on Human Rights whose chairman was Mrs. Franklin D. Roosevelt.

Basic human rights have never found more practical and universal expression in words than they have in our time. We have the vision, but we still lack the reality in practice. Will the vision keep us from perishing? If we keep the vision, if we follow the dream, if we work toward the goal, the future holds hope and freedom for tired and exploited peoples, and peace and salvation for repentant exploiting peoples.

For the Christian who prays for peace, this road of brotherhood offers the one answer to his prayer. For the communist who must learn that man is hungry for something more than bread, this road will elevate the spirit and lift the horizon. For all of us this road will reveal how much beauty, fellowship, and security we have missed because we refused to share with our brothers.

The dramatic and moving picture of the race problem in South Africa, *CRY, THE BELOVED COUNTRY* by Alan Paton, closes with these words which not only describe South Africa, but alas, the whole world: "For it is the dawn that has come, as it has come for a thousand centuries, never failing. But when that dawn will come of our emancipation, from the fear of bondage and the bondage of fear, why, that is a secret."

It lies within the power of the follower of Christ to reveal the secret of human rights and to usher in the dawn.



# ■ PERSONALITIES ■

● **DR. FRANK M. SWAFFIELD**, who resigned recently from the pastorate of the Calvary Baptist Church of New Haven, Conn., has been appointed by the U. S. Army Air Force Chief of Chaplains to engage in a three months preaching mission at Army Air Bases in the United States. He will preach each evening, and on Sundays, and during the days will hold special conferences and interviews with Air Force personnel and groups. The series will close with a Holy Week communion breakfast and special Palm Sunday services, culminating with an Easter service at Mitchell Field. The bases which he will visit, with transportation plane provided by the Army Air Force, include Biloxi, Miss., Selma, Ala., Waco, Sherman; Houston, Wichita Falls, San Antonio, Texas (the largest air base in the world with 40,000 men and officers), and Mitchell Field, New York. It so happens that each base is located near a college and it is planned to have the colleges send their choirs to furnish special music. At these preaching

missions Dr. Swaffield will use the Protestant altar. All chapels at the air bases, as well as at Army training camps, are equipped with Protestant, Roman Catholic, and Jewish altars, to accommodate the chaplains and visiting preachers of the three faiths.

● **DR. EDWIN MCNEILL POTEAT**, former President of the Colgate-Rochester Divinity School and now Minister of the Pullen Memorial Baptist Church in Raleigh, N. C., will be the principal speaker at the annual National Conference on Church and State. This will be held in Washington, D. C., Thursday, February 1, 1951. The day's program includes "Workshops for Freedom" on three important topics, "Effective Local Chapters of Protestants and Other Americans United for the Separation of Church and State," "The Legal Approach to Church-State Problems," and "Telling the Story of Religious Liberty." The holding of this conference is made imperative by the possibility of an appointment by the President

of the United States of an Ambassador to the Pope, to succeed Mr. Myron C. Taylor who resigned a year ago, and the repeated reports of the use of public funds for sectarian schools in 34 states. The evening mass meeting will again be held in the spacious auditorium of Constitution Hall of the Daughters of the American Revolution.

● **ERVILLE E. SOWARDS**, owing to uncertain travel conditions, had to spend almost two months in transit on his return to the United States. He went by plane from Rangoon to Calcutta, crossed India by train, and sailed from Bombay on an American freighter for New York City. The voyage lasted 32 days. "Abundant good American food and ample time for rest and relaxation," he wrote, "enabled me to gain back the weight I had lost in Burma. But my medical examination on arrival in New York showed malarial parasites in my blood and two varieties of amoebas. It will not be easy to get rid of these hordes of unwelcome visitors. Nor will the nervous tension caused by the great strain of the past two years in Burma be relieved very rapidly. I am surprised to find that many people in the United States think the fighting in Burma is over. That is far from being so. The news from Burma brings reports of new disasters and suffering of our Christians in the Irrawadi Delta region where villages are still being pillaged and burned, women and children tortured and killed, and fear and insecurity are undiminished in wide areas." An article by Mr. Sowards will appear in March.



*An Army Chapel with its three altars, Protestant, Catholic, Jewish*

# MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*. In 1836 it became known as *The Baptist Missionary Magazine*. In 1910, with the absorption of *The Home Missions Monthly*, the name was changed to *MISSIONS*

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## Prophecy from History

THE First World War gave Communism its grand start in Europe.  
The Second World War spread Communism across Europe and Asia.  
The Third World War will make Communism universal and supreme.

## The Grimly Pessimistic Fact Behind Optimistic Church Statistics

AS calculated by the recent census, the population of the United States exceeds 150,000,000, a gain of 20,000,000 during the past decade. This simple fact has vast implications. It calls for new schools, new stores, more industries, larger food production, and *bigger atomic bomb shelters in the cities!* Surely it also calls for immediate expansion of churches, Sunday schools, and other agencies that contribute to American moral stature and promote American idealism.

This immense population growth injects an entirely new factor into the task of home missions. All the old problems and needs, like establishing new churches, ministry to racial groups, missionary service in slum areas and among underprivileged people, pioneer evan-

gelism—all are still with us, but now they become much more important. Because of the huge migration of people during the past ten years, there are today more than 700 communities, each with more than 2,500 people, *without a church of any kind!* Statisticians of all denominations announce an increase in the percentage of church membership. Behind these optimistic percentages is the astonishing and pessimistic fact that *there are actually more people outside the church, more Americans not connected with any church than ever before in American history.* This ominous fact comes at a time when the American nation in its hour of crisis and perhaps of grave peril, is in dire need of a sustaining faith, a basic idealism, a secure moral anchorage to hold people steady amid the sweeping currents of secularism that are undermining moral standards and basic loyalties.

Thus the appeal of our Home Mission Societies and of our Board of Education for a generous special offering on Sunday, February 25th (see page 65) makes sense. Its timeliness and its urgency must be apparent to every Baptist. There should be no need for a detailed recital of curtailed projects, of discontinued services, of cancelled missionary appointments for lack of funds. The details\* are important, but we must keep in mind the forest even as we try to see the trees. Behind the details is the overwhelming need expressed in the theme of the offering, AMERICA FOR CHRIST. So long as the American nation continues to grow, its home mission task is unfinished.

Moreover, today's international crisis makes the need of home mission support even more urgent. The United States has achieved a position of unparalleled power and influence in world affairs. That can be exerted for global welfare and world stability only if it is grounded in a mighty, dynamic Christian faith. Without that faith we also, like the empires of the past, are destined to go the way of all flesh. On February 25th a realization of that should help in generous response.

\* Details are set forth in a special pamphlet, *Questions and Answers About the Observance of AMERICA FOR CHRIST Sunday*. Copies are available at your State Convention office.



## Significant Milestones Along a Hard and Stony Road

THE calendar year 1950 witnessed an unusual number of instances of white recognition of black achievement and of white acceptance of the principle of race equality.

In the realm of sports for the first time a Negro girl was accepted in the American National Tennis Championship, heretofore restricted to white girls. The American Bowling Congress erased from its regulations a 34-year-old rule restricting membership to white bowlers. The magnificent ball playing of Jackie Robinson, the first Negro in major league professional baseball, was capitalized by the moving picture industry in a feature film, "The Jackie Robinson Story," and thus helped to improve race relations.

In civic honors many cities recognized Negro achievement. Malden, Mass., elected the first Negro, son of a Georgia slave, as President of the Common Council. Chicago, Ill., chose a brilliant research chemist, Dr. Percy L. Julian, grandson of a Negro slave, as "Chicagoan of the Year." East St. Louis, Ill., ended its 85-year-old policy of public school race segregation. New York City appointed a Negro as one of the three members of its Civil Service Commission.

Appointees to high office included Dr. Ralph J. Bunche and Mrs. Edith S. Sampson (*see page 73*), Judge William H. Hastie, a Negro, to the U. S. Circuit of Appeals, confirmed by the U. S. Senate without one dissenting vote, and Dr. Bunche as Professor of Government at Harvard, the first Negro on Harvard's undergraduate faculty.

The Supreme Court outlawed race segregation in railroad dining cars and rendered a decision that Southern universities must admit qualified post-graduate Negro students. Already institutions in Texas, Tennessee, Oklahoma, Louisiana, and Virginia have complied. No unfortunate incidents have resulted from this abolition of segregation. Meanwhile a Georgia jury of 11 white men and one Negro chose the Negro as jury foreman. This has never happened before. And for the first time

the Florida Medical Association admitted Negro doctors to membership.

Declaring that "human blood is all alike from whatever race it comes," the American Red Cross decided no longer to designate whether its blood or plasma donations come from white or colored donors. Thus the Red Cross confirms the New Testament teaching expressed in the familiar quotation, "of one blood." Putting that teaching into practice the Metropolitan Life Insurance Company decided to accept Negro tenants in its mammoth Stuyvesant Town housing project.

These are milestones along the hard and stony road to race equality in the United States. How pitiful therefore is the continued race discrimination in Washington, D. C., the national Capital, which should be like a beacon radiating the light of democracy across the earth. What could be more ironical or more contemptible than the reported refusal of a Washington high school to allow 12 white students and two Negro students to present a scene from the pageant, "Faith of our Fathers," in commemorating the city's 150th anniversary. Here is a choice morsel of propaganda to hand to Russian communists to broadcast. They might well ask as to what the American people really mean by the "Faith of our Fathers."

## Did Nobody Condemn the Pope For His Condemnation of Capitalism?

DO you recall the storm of protest that swept across the United States in September, 1948, when the World Council of Churches at its first assembly in Amsterdam, Holland, adopted a resolution that condemned both capitalism and communism? (*See MISSIONS, November, 1948, page 535*). That resolution declared:

The Christian churches should reject the ideologies of both communism and *laissez-faire* capitalism and should seek to draw men away from the false assumption that these extremes are the only alternatives. Each has made false promises which it could not redeem.

It is therefore strange, (or is it?) that no hue and cry seems to have been raised over

a similar yet much stronger denunciation of capitalism by the Pope. In a 12,000-word "exhortation" he recently warned his clergy all over the world not only against "the iniquity of communism which aims to wrest the faith from those to whom it promises well-being," but also against "that economic system which is known as capitalism and of which the church has not failed to denounce the grave consequences." Concerning this "unenlightened, greedy capitalism," as *The New York Times* reported the Pope's declaration, "the Roman Catholic Church points out not only the abuses of capitalism and of the rights of property which such a system promotes and defends, but also teaches that capital and property must be instruments of production for the advantage of the entire society and a means of support to the defense of liberty and the dignity of the human person."

Why did not the newspapers of the United States, the leading capitalists and the big industrialists, the self-appointed vigilantes and the witch hunters who look under the bed each night to ferret out the communists in our midst, the Senators and the Congressmen who voted for the McCarran communist control bill in repudiation of President Truman's farsighted and courageous veto—why did not all these denounce the Pope for his condemnation of capitalism?

### From Pious Platitude To Grim Necessity

**T**HE big dictionary defines "Brotherhood" as, "The state of quality of being brothers; the fraternal bond of a common humanity, or of a fatherhood of God; spiritual or social fellowship or solidarity."

Although recent years have recorded commendable progress in eradicating racial and religious intolerance, in understanding the meaning of brotherhood, and in sensing the hypocrisy in the preaching of brotherhood and the failure to practice it, nevertheless this "state of quality," this "solidarity," this "fraternal bond," is still glaringly conspicuous by its absence. Brotherhood has al-

ways been a noble word, an expression of lovely sentiment, the declaration of a superb ideal. Ever since Cain asked the question prompted by his conscience, brotherhood has been the goal of idealists who believe that humanity without it can never achieve its

(Continued on following page)

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## THE GREAT DELUSION

Number 178

COLUMBIA UNIVERSITY AND BEER

**C**OLUMBIA University, whose President is General Dwight G. Eisenhower, was severely criticized in almost a column news story in *The New York Times* by Mrs. D. L. Colvin, President of the W. C. T. U. She charged that the University had accepted a gift of \$100,000 from a well known brewing company to feature a television program in which Pulitzer Prize plays were presented under the brewery's sponsorship, the purpose of course being to promote the consumption of beer in the American home.

Caustic was Mrs. Colvin's comment:

Beer bottles and beer drinking have been rampant in commercials between the acts of the plays. One recent commercial depicted the famous Mona Lisa coming to life out of her painting in The Louvre Museum in Paris, to reach for a glass of the sponsor's beer.

The Dean of Columbia's School of Journalism acknowledged the television arrangement and the gift of \$100,000 from the brewery. Then he defended the program with this astounding comment,

This is a pioneering development in relationship between industry and education. It is raising the standards of entertainment in American homes. Any development which contributes to the improvement of home life is wholesome because the home is the bulwark of democracy.

Does Columbia University really believe that the introduction of beer into the American home through Columbia's sponsorship of a brewery financed television program "contributes to the improvement of home life?"

When the American people voted for the repeal of prohibition 17 years ago, they never dreamed that the time would come when a great and honorable university, a new entertainment medium, and a financially powerful brewery would cooperate in introducing liquor into the American home.

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high destiny of peaceful intercourse, cooperative living, and friendly relationship.

Today, however, brotherhood is a dire necessity. The American people need to take it far more seriously if they hope to survive the crisis and to overcome the peril that confronts them. Communist Russia would like nothing better than to have the American people torn asunder by race tension, religious bigotry, sectarian controversy, class conflict, political disunity. Brotherhood seeks to transcend these, not by compromise, nor appeasement, nor surrender of moral principle, nor abandonment of religious conviction, but by wholehearted acceptance of the fact that in spite of differences, men are brothers, that they must live as brothers, and that they are their brothers' keepers.

That begins at home. "In answer to communist pretensions we talk about building bridges of brotherhood around the world," says Mr. Eric Johnston, General Chairman of Brotherhood Week. "But brotherhood begins on a man to man basis at home and not on a mass basis across the seas." Without such solid and sincere base at home, most brotherhood talk is idle chatter, pious platitude, an empty dream. Moreover, such man to man reality of brotherhood must be grounded in the acceptance of the eternal truth of the fatherhood of God. Protestants, Roman Catholics, Jews believe that, but the majority do not yet practice it at home. That is why Brotherhood Week, sponsored by the National Conference of Christians and Jews, this year scheduled for February 18 to 25, continues to be necessary in American life.

## Editorial Comment

★ YUGOSLAVIA, UNDER ITS COMMUNIST DICTATOR TITO, was one of the nations guilty of the cruel mass deportation of many thousands of its citizens who were known as *Volksdeutsche*. Their only crime had been that they spoke German and that decades, perhaps centuries ago their ancestors had settled in Yugoslavia. Among the deported thousands were many doctors. Today Yugoslavia faces a dire shortage of doctors. In all Yugoslavia there are only 4,000 doctors to take care of the medical needs of its 16,000,000 population, or one doctor

for every 4,000 people. Moreover, half of the doctors are assigned to army duty, thereby greatly accentuating the acute shortage among civilians. Yugoslavia has sent urgent appeals to the deported doctors, now in Austria and Germany, to return. Only 25 have responded. The rest of them have doubtless looked with grim irony on Dictator Tito's invitation, for they recalled Yugoslavia's rigorous and cruel deportations which followed the Potsdam agreements of the United States, England, and Soviet Russia. In Yugoslavia's shortage of doctors it is again demonstrated that the mills of the gods grind slowly, but they grind exceedingly fine.

★ ONE OF THE FINEST ILLUSTRATIONS to set forth the efficacy of interdenominational cooperation was reported at Cleveland, Ohio by Mrs. Howard G. Colwell, former President of the American Baptist Convention. In her brief talk at the sessions of the Council on Missionary Cooperation she told of hearing a sermon to children by a Baptist minister who had brought into the pulpit an envelope of sawdust. He scattered this on the carpet before him and said that it represented the myriad of evils and sins of our time. Then he exhibited a whiskbroom from which he extracted a single straw. The feeble and lonely straw was utterly powerless to sweep away the sawdust. But when he restored the straw to the broom, into which all the straws had been tied and united (*not merged into one gigantic straw for they still retained their individual identities*) the broom swept the sawdust away. It is a superb illustration of the futility of isolationism and the efficacy of cooperationism.

★ THE ESSENTIAL DIFFERENCE between Roman Catholicism and evangelical Christianity was superbly but unintentionally revealed in a letter in *The New York Times* by Isabel Devine in which she discussed church and state relationship between the Communist Government of Hungary and the Roman Catholic Church. "It is an essential part of the Roman Catholic faith", she wrote, "that the Pope is not only the cornerstone of the Church, but also the continuing source of revelation and interpretation on whom the Church relies for its preservation from error. Without the Pope's direction, Roman Catholics would have no secure confidence in their hold upon the truth." Vastly sounder and more in accord with reality is the evangelical faith which looks to the New Testament for its continuing source of revelation and interpretation, and which regards not the Pope but Jesus Christ himself as the cornerstone of the Christian church.



# THE LIBRARY

## Reviews of Current Books and Announcements by Publishers

✿ **SCOTTSBORO BOY**, by *Haywood Patterson* and *Earl Conrad*, is the sensational story of the one escaped Negro convict who as a member of the gang of nine boys was arrested and convicted in 1931 on the false charges of having raped two white prostitutes on a train in Alabama. Almost 20 years have passed since the infamous "Scottsboro Case" made newspaper headlines on March 25, 1931. Here is the terrifying record of what happened to these innocent Negro boy victims of the white man's damnable race prejudice. The brutality and torture inflicted on these Negroes in Alabama prisons and prison camps equals, and possibly even exceeds, anything reported out of nazi and communist concentration camps. Floggings of 42 lashes, heavy doses of castor oil so that after its immediate terrible effect the convict would have no intestinal movement for 14 days, weeks in solitary confinement in a dark dungeon from which the victim emerged emaciated, almost dead, with legs and knees swollen beyond recognition, and other tortures are vividly described. They make it abundantly clear why the Scottsboro case is something which the State of Alabama would like to forget. It is so disheartening to read this report of cruelty and injustice, these accounts of immoral conditions in Alabama prisons where sexual degeneracy abounds and prostitutes from outside are permitted to come in and ply their immoral trade, these references to convicts spitting into vegetable cans in the prison canning factory as revenge for the injustice meted out to them, sealing the cans, pasting on them

some private canning factory label and then shipping the cans to the markets of the United States. *You may have bought one of these cans at your grocery store!* It is horrifying yet altogether too true that the only evidence against the the Scottsboro boys was their color. "Color is more important than evidence down there," says this escaped Scottsboro victim. "Color is evidence. Black color convicts you." After serving 17 years of his prison term, commuted to life from the death penalty, Haywood Patterson escaped. With high courage the Governor of Michigan refused to recognize Alabama's claim for extradition so this Negro is still a free man and will likely remain so as long as he stays in Michigan. It is obvious that Russian, Chinese, Korean, Hindu, Burmese translations of this book will make magnificent communist propaganda. Blame that on white race prejudice. (Doubleday and Co.; 309 pages, \$3.00)

✿ **THE HIGH COST OF VENGEANCE**, by *Freda Utley*, is a terrifying, factual, well documented, severe criticism of the policy of vengeance that characterized the military occupation of Germany by the United States, England, France, and Russia after the Second World War. The policy was not only morally wrong; it was economically stupid because of its high financial cost to the American taxpayer. The author condemns the ruthless destruction of the German cities as a prelude to the occupation, and the dismantling of German factories. Even small factories that made toys and had no connection with the war and could not possibly be converted to support a new war effort were destroyed. Even four years after the war the Germans were not permitted to make enough soap and paper to meet their minimum needs. It is alarming to read of the shipment of large quantities of dismantled German machines to Russia, including the Borbeck-Krupps Armaments World which presumably are today increasing Russia's war potential to the grave concern of American military strategists. Likewise condemned are the so-called "Morgenthau Goat Pasture" plan for postwar Germany, the segregation and discrimination policies, (akin to those maintained against Negroes in the American South and in South Africa), typified by the sign on a big German hotel, "Germans, Displaced Persons, and Dogs NOT Admitted," and the unfair procedures at the Nuremberg trials, "which made a mockery of American justice and filled the Germans with

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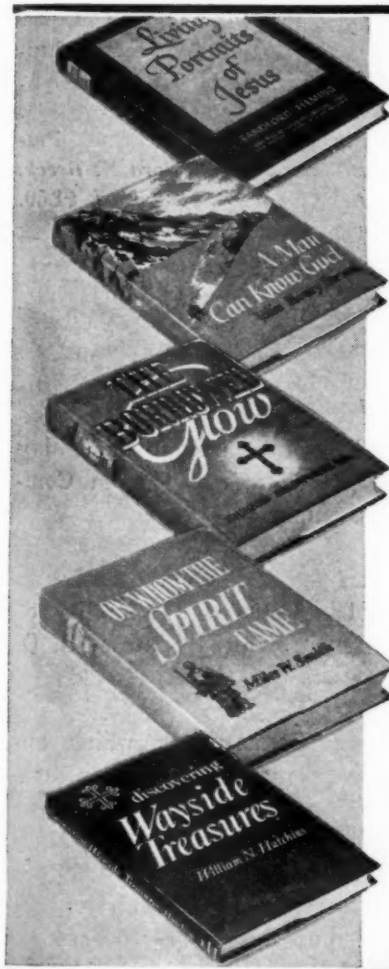
**HARPER & BROTHERS** New York 16, N.Y.

hatred and contempt for our hypocrisy." Two quotations from this book were included on page 14 in the article, "The High Cost of International Blunders," in MISSIONS last month. Against this sorry and terrifying background the feverish efforts now made to undo the damage and to integrate Germany into the family of nations as a necessary ally may well prove to be too late. The cost of vengeance indeed comes high! "If ever the history of our times comes to be written by scholars free of national prejudice," concludes the author, "the crimes

committed against humanity by the victors of the Second World War will appear as equal to those committed by the nazis." This book may be unwelcome reading but it is necessary reading to understand the crucial problem of American dependence on Germany for aid against the dynamic expansion of Russian communism. (Henry Regney Co., 310 pages, \$3.50)

✿ **CHRISTIANITY AND HISTORY** by *Herbert Butterfield*, Professor of Modern History at the University of Cambridge, England, pre-

sents in book form a series of lectures on the radio and at the University of Cambridge. The London *TIMES* Literary Supplement says, "This is the most outstanding pronouncement on the meaning of history made by a professional historian in England since Acton's *Inaugural*." The author contends that our age, which regards human beings as mere things, is a poor age. He is distrustful of human nature and feels that within man there is a universal element of cupidity. History uncovers man's universal sin. It is essential not to have



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too much faith in human nature. Human beings are what they are because they are frail. They are also the victims of conditioning circumstances. The moral defects of humanity have something to do with the historical catastrophes that take place. You cannot build a Utopia with imperfect individuals, and Utopias have a way of being outgrown. They turn sour, as the Reformation and the French Revolution did. No one does unmixed good "except those who undertake works of charity, or seek to deepen human understanding, or try to win men from unbelief." If there is a meaning in history, it lies not in systems and organizations that are built over long periods, but in something more essentially human, something in each personality considered for mundane purposes as an end in itself. Dr. Butterfield

believes that it is more worthwhile for the individual to do the good that lies close at hand than to dream about too far distant a future. Only the production of good individuals in any age or in any society makes any sense. Providence is not going to cease its care for the world or rob even disasters of their possible compensation whatever the next turn in the human story may be or whoever may win the next war. This is provocative thinking in which the author contends that students of the Bible will be able to see history rich in values, judgments and affirmations about life. He feels too many of us want to force the hand of Providence by building Utopias while it would be better to hold to Christ, and for the rest be totally uncommitted. (Charles Scribner's Sons; 153 pages; \$2.75.)

✿ **PASSOVER, ITS HISTORY AND TRADITIONS**, by *Theodor H. Gaster*, professor of comparative religion at Dropsie College, Philadelphia, traces the development of "a primitive rite for averting misfortune" to the cardinal place the Passover occupies in the Jewish religion, and in the story of Christ. (Schuman; 102 pages; \$2.00.)

#### Books Received

**PURIM AND HANUKAH IN CUSTOM AND TRADITION**, by *Theodor H. Gaster*, Schuman, Inc., 134 pages, \$2.50.

**PROTESTANT BIBLICAL INTERPRETATION**, a textbook for conservative Protestants, by *Bernard Ramm*, W. A. Wilde Co., 196 pages, \$1.75.

**FIFTY YEARS OF PROTESTANT THEOLOGY**, by *Carl F. H. Henry*, W. A. Wilde Co., 110 pages, \$1.50.

**CHURCH SCHOOL CHATS FOR PRIMARY TEACHING**, by *Flora E. Breck*, W. A. Wilde Co., 156 pages, \$1.50.

(Continued on page 127)



## Remarkable Remarks

Heard or Reported Here and There

(In this issue with special reference to Race Relations)

● A NEGRO SAID TO A WHITE MAN, "Your ancestors came over in the Mayflower and mine came over in a slave ship. And now the world crisis has put us all in the same boat."—QUOTED in *The Presbyterian Tribune*.



● EVERY INJUSTICE COMMITTED IN THE UNITED STATES against racial minorities becomes grist for the communist propaganda mill. All Americans who aid or support race discrimination are writing copy for the Moscow Radio which is broadcast to the four winds. And as these winds blow hot over Asia and Africa, they dry up our once overflowing reservoir of good will.—OSCAR E. EWING.



● WE CHRISTIANS HAVE GONE A LONG WAY with our pious pronouncements about race brotherhood, but we are rather short on putting those pronouncements into practice.—MARK A. DAWBER



● THE CLAIM OF THE CHRISTIAN CHURCH that it transcends the differences between races has here-

tofore been challenged by Mohammedanism. Today a new challenge to that claim comes from Communism.—ERNEST J. BINGLE



● THE OUTSIDE WORLD has selected the American Negro as the living barometer of the reality of practical democracy in the United States.—R. O. JOHNSON



● THE UNITED STATES GOVERNMENT which appointed Mrs. Edith Sampson as an American delegate to the United Nations is the same government which maintains the Jim Crow system in Washington, the government's national capital. We cannot single out one Negro, honor him or her, and expect thereby to wash away our sins before the rest of the world.—LLOYD L. BROWN



● NO MAN SHOULD BE A MEMBER of a Christian church who is not willing to live beside people of other nations and races in the spirit of Christian brotherhood.—SIDNEY E. SWEET



# Costs are High But Income is Higher

*At its mid-year meeting in Cleveland, Ohio, December 2-4, 1950, the Council on Missionary Cooperation reviews the world service of American Baptists against the background of the high cost of living and the considerably higher income of the American people*

*Reported by WILLIAM B. LIPPARD*



*The Council on Missionary Cooperation in session at Cleveland*

**I**N his home town barber shop Mr. Chauncey E. Brockway of Sharon, Pa. sat in the chair and was having his hair cut. He is a Baptist layman and a member of the Council on Missionary Cooperation, and he told the story at the annual mid-year meeting in Cleveland, Ohio, December 2-4, 1950.

## THE PRICE OF MAPLE SYRUP

"The cost of living is going higher and higher," complained the barber. "I like maple syrup. I used to pay \$1.00 a gallon for it," he continued as he pushed his comb and scissors through Mr. Brockway's hair. "Now I have to pay \$5.00. It's terrible."

"Yes," replied Mr. Brockway. "I used to pay 15 cents and now I pay \$1.00 for a haircut. It's terrible." He meant the price, not the haircut.

The Council instantly saw the point which Mr. Brockway was making. In his hotel room on the night before Mr. Brockway had studied the figures of the Federal Reserve Board reporting American income and cost of living. While the cost of living

had gone up from a base of 100 in 1939 to 173, in 1950, or 73%, American wage and salary income had risen precipitously more than 133% from a total of \$51 billion in 1939 to \$119 billion in 1950. In other words, whereas in 1939 the barber had to cut the hair of seven men in order to get enough money to buy a gallon of maple syrup for his buck-wheat cakes, he now must cut the hair of only five men to get enough money to buy that syrup.

Thus the Baptist layman refuted the argument offered by many people that the cost of living justifies a drop in gifts to benevolent causes, or at best a stationary level. In spite of the high cost of living, the American people have more money than they ever had, yet they have not made a proportionate increase in contributions to churches and to missionary causes.

This was evident in the report of the Treasury Department which Auditor A. E. Seibert presented at Cleveland. As of December 1, 1950 total receipts toward the unified denominational budget amounted to \$2,208,398 for the fiscal year ending April 30, 1951, whereas total receipts for the corre-

sponding period a year ago amounted to \$2,129,856, thus registering a slight increase of only \$78,542 or 4%. Included in the current year's receipts were \$280,000 thus far reported for The Japan Opportunity program of the Foreign Mission Societies toward which a special offering was taken last October. A similar offering for the home mission and the educational needs is scheduled this month for Sunday, February 25. (See special feature article, "They Seem to Belong to Another America," by R. Dean Goodwin, in this issue of *MISSIONS*, pages 76-80, also the announcement of page 65 and the editorial on page 94.)

From these figures it may be argued by some people that the churches have done fairly well. But have they really done enough for the needs, or have they done what they ought to have done in proportion to the increased income which, like multitudes of other American citizens, thousands of American Baptists have experienced during these years of inflation and prosperity?

#### APPRAISING OUR BAPTIST TASK

To set forth the needs confronting the various Baptist agencies and services whose support is provided through the unified budget, the Council devoted two full sessions to an appraisal of our total ministry at home and abroad. Here was unfolded a vast panorama of world needs, of what we are doing to meet the needs, and of the promotional plans under way to achieve the desired result. This was Dr. Luther Wesley Smith's first appearance before the Council as its Interim Promotional Director since his election at the special meeting in Green Lake last August. (See *MISSIONS*, September, 1950, page 429). With seemingly inexhaustible energy and in a spirit of dynamic earnestness as well as radiant enthusiasm, Dr. Smith urged that we always regard our Baptist global service as a three-fold undertaking, (1) a spiritual enterprise, (2) a financial endeavor, and (3) a cooperative program. In appraising all the services of the many Baptist agencies, each individual church member should always ask himself two questions: Is this a worthwhile project? What is my responsible share in supporting it?

In pleading earnestly for larger participation by more churches Dr. Smith declared that out of 4,900 so-called "cooperating" churches in the American Baptist Convention, 338 churches or 6 3/10% contribute 48% of the unified budget, leaving more than 4,000 churches to contribute the



*Dr. Luther Wesley Smith outlining the year's promotional program. Seated is Mrs. Milo E. Wenger, this year's Chairman of the Council*

remaining 42%. A slight increase among all these churches would in the aggregate have tremendous effect on total receipts. So he outlined a promotional program with three objectives: (1) Lifting the general level of church giving by at least 3 1/2% for the year; (2) Raising in full the two special offerings, Japan Opportunity Program, and America for Christ Program \$300,000 each; (3) Assistance to the churches in setting up their own local financial programs for church expense and in undergirding the denominational budget for the next fiscal year 1941-1952. Thus for the first time in its history of more than 30 years, as Dr. Smith explained, the Council on Missionary Cooperation plans "to give financial counsel to the individual church that will help it secure larger financial resources in its community for its whole responsibility."

Solemnly Dr. Smith warned of the consequences if the budget this year is not raised in full. His warning was thereupon ably supported by spokesmen for the several missionary boards and agencies.

#### THESE UNCHURCHED AMERICANS

Dr. G. Pitt Beers vividly pictured the need of church extension as a major home mission effort.

He reminded Baptists that there are 700 towns in the United States of 2500 inhabitants each with no church of any kind. In view of community arrangements with other denominations, at least 10% or 70 of these communities are the specific responsibility of American Baptists. He reviewed the work among American Indians whose evangelistic results were evident in the comparative statistics of one baptism for every 22 Indian church members as against one baptism for every 28 white church members last year. Among Indians was a dire need of Christian Centers to meet the evil of community discrimination. Expansion in Alaska, now of strategic importance to the United States, in Latin America, and in a Juvenile Protection ministry, as well as in evangelism, also came within the purview of Dr. Beers' masterly analysis of home mission needs and the danger of inevitable retrenchment if more funds are not available. The Home Mission Board needs three more evangelists, *actually has the three vacancies*, but not the funds to appoint them. The need of a generous offering on February 25 was thus made apparent to all.

In behalf of the Woman's Home Mission Board, Mrs. Milo E. Wenger supplemented Dr. Beers' presentation and emphasized the need of 25 rural field women evangelists, and the urgency of increasing the still far too low and hopelessly inadequate salaries of women home missionaries.

### THE CHALLENGE OF COMMUNISM

The Foreign Mission presentation came in the form of a recorded transcription of interviews between Home Secretary Jesse R. Wilson and the ten



*Dr. Edward H. Pruden presiding at a session of the General Council which also met in Cleveland*

### MISSIONS

mission field secretaries whom the Foreign Board had brought home for a special conference on foreign missions in the present international situation. The conference met at Granville, Ohio, last October. The presentation was entitled, "Our Christian Witness in a Revolutionary World." On some fields communism was both a menace and a challenge. In spite of the vast upheavals that have occurred everywhere and which are familiar to every American who reads a daily newspaper, our foreign work has been singularly fruitful during the past three years as evidenced by a total of 114,102 baptisms. One single mission station in Belgian Congo reported 3,500 baptisms in one year. The threat of communism, the rise of nationalism, the revival of ancient religions, the shortage of missionary personnel, all were emphasized in these interesting recordings. One of the missionaries, recently out of China, referred to the Christian church in China, in spite of communist progress, as being in charge of capable and devout Christian Chinese leadership. "The witness of the Chinese church will continue," he declared. He quoted a Chinese Baptist leader as having commissioned him just before he left China to "tell the people in the United States to rest their hearts. Our Christian faith will never change."

The state conventions and city mission societies also were included in this mid-year appraisal of our total task. Secretary Isaac Higginbotham of the Massachusetts State Baptist Convention, stressed state convention problems of finance, leadership, the menace of subversive groups, the need of church extension, the loss of Protestant strength in the big cities, and the waning radiance of personal evangelism. Secretary Lester W. Bumpus of Pittsburgh, in behalf of the city mission societies pictured the moral decay of the city, the problems of city planning for new churches whose construction must now be related to parking regulations, and the vast out-community growth, which is neither urban nor rural nor suburban. He coined a new word for it, calling the development "rurban," a word which eventually will find its way into the standard dictionaries.

### LEADERSHIP FROM BAPTIST COLLEGES

In appraising the educational task of the denomination Dr. Newton C. Fetter emphasized the plight of our Baptist colleges, due to the current decreased enrolment which is now occasioned by the absence of war veterans, the recent decline in the



enrolment in high schools, the new inroads of the military draft, and the high wages which lure young people from college into gainful employment. This reduced enrolment creates many financial problems. Nevertheless, the church college must be maintained at all costs because of its Christian emphasis which is not possible in a state institution, and because of its contribution to American Christian leadership. By a show of hands he demonstrated that the vast majority of the council had been educated in Baptist colleges.

For the Publication Board Dr. Luther Wesley Smith deplored its retrenchment program, evidenced by its inability to set up an adequate Junior High program for the churches at a time in the lives of their young people when they either become more actively identified with the church or are permanently alienated. He pleaded for a Church School Enlargement Program citing the decline in Sunday school enrolment which inevitably means a declining church membership, and hence progressively less support for the entire world service of American Baptists.

Last in the list of people to survey the world task of American Baptists was Dr. M. Forrest Ashbrook who spoke for the Ministers and Missionaries Benefit Board. He outlined its four-fold service to the denomination, (1) Pensions for retired ministers and missionaries; (2) Annual grants to ministers, their widows, or dependents in need, which unfortunately are altogether too low, ranging from only \$60 to \$360 per year; (3) Emergency assistance in surgical operations, accidents, etc.; and (4) Confidential pastoral service. There should be at least 1,000 new members in the Pension Plan because fully 1200 pastors now serving the denomination are not enrolled. Thus they have no protection when they reach the retiring age, and yet to enroll them involves an addition of \$1,000 to the Board's reserves for each new pension enrolment in order to guarantee the pension at age 65.

After this extended review of the world service of American Baptists it became vividly clear why the entire unified budget must be raised, and why the two special offerings, (which means \$300,000 for each) Foreign Missions last fall and Home Missions and Education on February 25, must be secured in full.

#### BAPTISTS AND OTHER CHRISTIANS

Against the background of the constitutional convention of the National Council of the Churches of Christ in the United States (*reported on pages*

40-44 in last month's *MISSIONS*), an entire evening was assigned to a general discussion of Baptist interdenominational and ecumenical relationships. Dr. G. Pitt Beers emphasized the missionary impact of the new Council in that both home and foreign missions were integral parts of the new merger, its common approach to the public and the government in behalf of American Protestantism as offsetting the approach of Roman Catholicism, and its common strategy for a Christian impact on public opinion. This is not a modernist organization, as evidenced by the refusal to accept Unitarians and Universalists into membership. Nor is it a superchurch as is clearly proved by its rigid charter and constitution provisions. Baptists are in it and they thus have an opportunity to be heard and to bear witness to their principles. "We live in a world of turmoil," said Dr. Beers in conclusion. "All of us are on a raft in a stormy sea. We need to hold together and not to capsize the raft." Changing his figure of speech, he said, "We Baptists cannot go back to our former isolationism. We must go forward with this interdenominational relationship or be stragglers behind it. We can lead or we can drag; we can be part of its motive power, or part of its brakes."

With similar emphasis Mrs. Leslie E. Swain spoke in behalf of the World Council of Churches, tracing its origin back to the World Missionary Conference at Edinburgh in 1910, (*reported in MISSIONS, September, 1910, pages 555-574*) and through the subsequent ecumenical conferences since then, Stockholm, 1925, Lausanne, 1929, Oxford, 1937, Edinburgh, 1937, Utrecht, 1938, Madras, 1938, culminating at Amsterdam in 1948. "We intend to stay together," declared the delegates at Amsterdam, and this is the intention of American Baptists, as evidenced by their wholehearted participation in the World Council's activities in relief, reconstruction, and the support of religious liberty wherever it is threatened in Mohammedan, Roman Catholic, and Communist countries, as well as in lands under the domination of a Protestant State Church. To be deplored, however, was the modest financial support given by American Baptists. Toward the reasonable amount of \$13,000 requested by the World Council as the share of American Baptists, the Convention last year appropriated only \$5,000.

This stimulating ecumenical evening was greatly enlivened by vigorous discussion. Dr. B. C. Barrett, as a pastor cleared away misconceptions of the

world "ecumenical" which he said meant "the total church of every nation, race, people, *but not organic union*." Dr. Russell S. Orr, as a State Convention Secretary, urged the necessity of Baptists being "part of the ecumenical stream of evangelical Christianity." Mr. E. W. Parsons, as a layman stressed that "criticism must be met with facts," and that "more laymen be appointed as representatives." Mrs. H. G. Colwell, as a laywoman, declared, "In this kind of a world our place as Baptists is among the other Christians within the framework of cooperative Christianity. There is no longer any place in any community for an isolationist Baptist leadership."

### THANKSGIVING IN LIFE'S CRISES

The program for the Cleveland meetings included a special worship service with Convention President Edward H. Pruden as preacher. His sermon, "Thanksgiving in Life's Crises," was based on the familiar text, "Giving thanks always for all things." He pictured four occasions when Jesus gave thanks, each of them a time of crisis, of sin, of inadequacy of sorrow and of imminent death. So today we live in times of crisis; of global sin and we need to give thanks for a universal Saviour; of world inadequacy and we have an infi-

nite resourceful God; of international sorrow and we have a compassionate and merciful God; and of imminent universal death from atomic war and we have the immortal hope. Thus in the midst of the crises of life we can always give thanks.

The closing session of this interesting series of meetings of the Council on Missionary Cooperation included formal reports from the various departments, Finance, Stewardship, Field Activities, Publicity, Audio-Visual Aids, and a lengthy interpretive statement about the budget for the next fiscal year 1951-1952 by Finance Committee Chairman A. J. Hudson which will be presented to the Convention at Buffalo. As already stated on page 101 financial receipts as of December 1st toward the unified budget of \$5,810,910 approved at Boston, totalled \$2,208,398 leaving a balance of \$3,602,502 to be raised by April 30. From Maine to California, from Delaware and West Virginia to Oregon and Washington, every Baptist needs to remember that this budget is not a cold assortment of lifeless figures, not a printed tabulation of fiscal statistics, but a meaningful compilation of financial symbols which when expressed in missionary effort across the earth, support our Christian witness and undergird our program of service for Christ for a needy, bewildered, and lost humanity.

## The Ghost of Adolph Hitler Walks in Alabama

*From the Bulletin of the Social Service Commission of the Southern Baptist Convention, and reprinted by permission*

TO those of us who are striving to promote the ideals of true Christianity and of American democracy, incidents such as the following, make us realize how much there is yet to do.

The late Harvey G. Woodward, a wealthy former resident of Birmingham, Alabama provided in his will the sum of \$3,000,000 for the establishment of a preparatory school for boys near Birmingham. Seven outstanding citizens of that city were named as Directors of the Board of Governors of the Institution.

The following stipulations are quoted from his will: "Members

By HUGH A. BRIMM

of the Ethiopian or Negroid races shall not be employed as house or culinary servants or in the buildings of the school, or on the grounds, except as common laborers, and then only if necessary. This restriction is due to the probability of pupils unconsciously acquiring the Negro's type of actions, language, lack of real observation, and way of thinking. The Board of Governors shall provide for determining the order in which persons applying for admission shall be admitted, giving preference, however, to

(1) those with English or British ancestry; (2) those best fitted; (3) those born in Alabama, in the order named. No pupil, except those of British ancestry, shall be admitted unless his father and mother were both natural born citizens of the United States, and unless such parents were of the white race. Each pupil shall be a natural born citizen of the United States. No Jew shall be admitted. This is not intended as a reflection upon the people of that race, but the object for which this school is founded will, in my opinion be best accomplished by designating as beneficiaries thereof the class I

have specified. The Board of Governors shall have the right at all times to refuse entrance to the school or to expel from the school without giving any reason."

It is interesting to note that such brilliant people as Dr. Ralph Bunche, Dr. George Washington Carver, Miss Marion Anderson, and other outstanding scientists, artists and professional people would not be permitted to work

here, *even as servants*, because the young men of the school might UNCONSCIOUSLY ACQUIRE THEIR WAY OF ACTING, THINKING, AND LACK OF REAL OBSERVATION!

It is pathetic to realize that our Lord should He come as a lad to Birmingham, would find the doors of this institution slammed in His face. Can you imagine Jesus appealing to the Board of Governors

for admission? Can you imagine them saying, "We are sorry, we neither employ niggers nor enroll kikes."

Hitlerism is not dead. Not only does it sneak up and down the land under hooded sheets blasphemously waving a cross of fire, but it also moves in the upper strata of respectability and is both proclaimed and practiced by men of intelligence and culture.

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# N FROM THE E WORLD OF W MISSIONS S

## A Monthly Digest from Letters and Reports of Field Correspondents

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*The 120th Anniversary Pageant in Cincinnati's 9th Street Baptist Church*  
**Cincinnati Church Celebrates 120th Anniversary**

The 9th Street Baptist Church of Cincinnati, Ohio, recently celebrated its 120th anniversary, with the customary array of anniversary features, including a banquet with Dr. Paul Judson Morris of the Ohio Baptist State Convention as speaker, a mass meeting with the usual fraternal greetings, with Dr. C. Oscar Johnson as speaker, and special services on two successive Sundays, culminating in the historical pageant, the closing scene of which is pic-

tured in the accompanying photograph. Since June, 1942 the pastor of this well known down town church in Cincinnati has been Dr. F. B. McAllister. His immediate predecessors were Dr. Harold N. Geistweit who served as pastor from 1929 to 1942, and Dr. John Herget who was pastor from 1904 to 1928. Long and successful pastorates have been the rule. The anniversary of this church is of special missionary significance in that in its earliest days the church was expelled from the Miami Baptist Association of Ohio because of its decision to support foreign

missions. This section of Ohio was then marked by an intense anti-missionary spirit.

### **Message to President Truman From Puerto Rican Baptists**

On the Sunday following the attempted assassination of President Harry S. Truman by Puerto Ricans, the First Spanish Baptist Church in New York City most of its congregation of 300 being Puerto Rican Baptists who had in recent years migrated from Puerto Rico to New York, voted unanimously to send the following message to the President:

*We, the members of the First Baptist Church of New York City, organized 30 years ago and composed almost entirely of Puerto Rican American citizens, were shocked at the recent attempt at your life. We express to you our heartfulness to God for saving your life from that insane attempt at assassination. Our church is praying for you daily that our Lord may give you physical strength, mental light, and divine inspiration as President of this, our great nation.*



The message was signed in behalf of the church by Rev. H. Cotto Reyes as pastor and Miss Alma B. Clifford as missionary. The church also sent a message of sympathy and concern to Governor Munos Marin of Puerto Rico who was also the target for an attempted assassination.

## The Return to America of Dr. Dryden L. Phelps

NOTE—Many American Baptists have been disturbed over the publicity in American newspapers concerning a letter which is claimed to have been written by Dr. Dryden L. Phelps of West China. The following statement by Dr. Jesse R. Wilson, Home Secretary of the American Baptist Foreign Mission Society, will therefore help clarify the case and should explain how the letter came to be published. As indicated, Dr. Phelps has been instructed by the Foreign Mission Board to return home for conference.—Ed.

A letter, as from Dr. Dryden L. Phelps, a missionary of the American Baptist Foreign Mission Society, was published in the November, 1950 issue of *Soviet Russia Today*. In this letter, Dr. Phelps took a position which led to his being asked to come home for conference with a Committee of the Foreign Mission Board.

The authenticity of the letter has now been established. It was not, however, addressed, as it was printed, "Letter to the Editor," but came as a personal letter to Rev. William Howard Melish, an Episcopal clergyman in Brooklyn, N. Y. It accompanied other material about Christian activities at West China Union University and was an appeal for funds. It was dated August 1, 1950. It was previously published in *The Churchman* on October 15, 1950. Both *The Churchman* and *Soviet Russia Today* deleted parts which clearly revealed it to be a per-

## BUST THAT BALLOON!

A few months ago, President Truman announced he was considering appointing a full-time ambassador to the Vatican. This was a "trial balloon." If you value American liberty, if you think democracy worth keeping . . .

WRITE 1. PRESIDENT TRUMAN  
2. BOTH YOUR SENATORS'

THAT THERE MUST BE  
NO U. S. AMBASSADOR TO THE POPE!

TELL OTHERS TOO: Send \$1 for 35 of these postcards. Mail them to friends. Send to: Protestants and Other Americans United for Separation of Church and State, 1633 Massachusetts Ave., N.W., Washington 6, D.C.



sonal letter, and both printed it without Dr. Phelps' knowledge or consent.

These facts were revealed to the Foreign Mission Board by Mr. Melish on December 29, 1950. They do not modify the essential character of the letter, but they do throw some light on it. The Board's call to Dr. Phelps to return home for conference has been repeated.—Jesse R. Wilson.

## Another Ambassador To the Pope?

Do you want another American Ambassador to the Pope as successor to Mr. Myron C. Taylor who resigned a year ago?

If not, then you had better make your wishes known immediately to the President of the United States and to your two Senators. "The issue is becoming very critical", says Dr. Glenn L. Archer, Executive Director of Protestants and Other Americans United for the Separation of Church and State. His office has available printed cards with postage affixed which you can purchase and mail to your friends. A reproduction of the card appears on this page.

The President is probably receiving an immense amount of

mail from Roman Catholics urging him to appoint another Ambassador. He needs Protestant mail to convince him that the majority of the American people do not approve such a violation of the American principle of the separation of church and state and of giving one church a preferential position in the government.

You had better write now. If you delay, your protest may be too late.

## Amazing Cases In Major Surgery

By ROBERT AINSLIE, M.D.

DURING the past 18 months we have successfully operated on a considerable number and variety of cases.

One Sunday afternoon, we received two patients from widely separated communities 20 miles away, both of whom had been badly mauled by leopards. Both had been attacked about dusk on the previous evening and were brought in by carriers about 20 hours after the attack.

The face of one man had been literally ripped to ribbons. His eyes were not visible, although careful search revealed they had

(Continued on page 126)

## The Vigorous Participation of Every Baptist

*A new recognition that the strength of the local church determines the progress of Baptist agencies, at home and abroad, marks this year's national promotional program*

By CLIFFORD MACDONALD

UNDER the leadership of Interim Director Luther Wesley Smith, the new National Field Program of the American Baptist Convention has a far-reaching objective—to secure the vigorous participation of every Baptist in the work of his local church. Its effect is already being felt throughout the entire Convention territory.

### LAYMEN'S SERVICE COMMITTEES

In November and December the State Promotional Committees met and appointed Laymen's Service Committees in each state.

These committees, numbering from 50 to 200 members, depending upon the size of the state, represent all branches of the local church; the women's work, the youth work, and, of course, the work of the laymen. It is the purpose of these lay committees to sponsor area meetings in each state, to be attended by key laymen, laywomen, youth, and pastors. There they hear national, state, and area leaders discuss the new National Field Program.

Primary attention is being given at these meetings to a discussion of the special offering for Home Missions and Christian Education, scheduled for February 25, and to the Every Member Canvass scheduled for April.

All Baptist churches are being urged, if possible, to hold their Canvass this year in April.

### AREA MEETINGS

At the area meetings now being held in every state, teams of national and local leaders are ex-

plaining the present needs and in minute detail outlining the pattern of the field program and how the work should be organized step by step in the local church. From the area meetings church workers and leaders carry these needs directly to the local church. Each team consists of the executive secretary of the State Convention or City Society, the director of promotion, a national representative, a visiting pastor, a leader of the State Laymen's Service Committee, and the area director of the Council on Missionary Cooperation.

The entire purpose of the National Field Program is to help the local church to help itself, as the American Baptist Convention and its agencies can measure their work only by the strength of the local church.

### THE PROGRAM OF EDUCATION

The Christian Education program which this special offering will support, works directly with the local church through the Board of Education and Publication. It trains the leaders and teachers of our Sunday church schools, our vacation church schools and the weekday church schools. It carries on missionary education programs, parent education programs, summer camps, assemblies, and conferences. The Board of Education maintains nearly 50 city and state directors of Christian Education which give direct help to the local church in its problems of Christian teaching. The board develops educational services through 63 affili-

ated schools, colleges and seminaries. It conducts a broad program of theological training and works with Baptist students all over the country. It is concerned especially with the religious emphasis.

The Board is instrumental in helping nearly 100 young men and women each year attain a college education through the Baptist Scholarship and Loan Fund. It works with these and the other college students through the University Pastors and the State Student Secretaries.

The work of the Board of Education and Publication is vital to Christian education in the home, in the church, in the community, and in the educational institutions of our country. The offering on February 25 will help to maintain this ministry and alleviate the necessity of curtailing any of it.

### HOME MISSIONS

From 538 fields and stations 829 home missionaries carry on their work in America. The work done by these missionaries will also be aided through the Special Offering on February 25. The work of Home Missions extends from Alaska to Latin America, and reaches peoples of all races and nationalities. Peoples of European and Asiatic backgrounds have the gospel preached to them in their native language. Indians in six states have missionaries bring them the gospel and lead their youth through the Baptist Indian college at Bacone, Oklahoma. Through their Home Mission Societies, Baptists maintain homes for orphans and hospitals in Alaska, and support 50 missionaries as they labor in six Latin fields. The Societies are always on hand to build new churches where sudden shifts in population demand. There are 700 communities of 2500 or more population which

are still without churches in the United States. The new congregations of Baptists which have been established with the aid of the Home Mission Societies have added greatly to our expanding denomination.

Opportunity for Baptist work in Puerto Rico, Cuba, Mexico, El Salvador, and Nicaragua is unlimited. The work in these fields closely parallels the work in the United States by not only working with the people in the local church and through preaching stations, but also through academies, colleges and seminaries. Juvenile Protection, Christian Friendliness, Service Men and Chaplains and Evangelism are some of the many other facets of the work of the Home Mission Societies, all of which contain unmet needs.

The offering on February 25th is designed to meet these needs.

### Digest of Reports

A digest of the advance made by the various committees of the Council on Missionary Cooperation as reported at the mid-year meetings of the Council follows.

**STEWARDSHIP COMMITTEE:** Because the secretary of the Committee was released to work with Dr. Smith on the New Special Program, much of the follow-up work of the Committee has of necessity been retarded. However, the volume of inquiries which are being answered concerning Stewardship programs, materials, methods, and personal visitations remains at a very high level. New materials are being produced and distributed including two excellent pamphlets on tithing. Continued cooperation has been rendered to the United Stewardship Council and Secretary Paul H. Conrad of this Committee was honored as one of the "incorporators" of the National Council of

Churches due to his invaluable assistance to the United program.

**FIELD ACTIVITIES DEPARTMENT:** A report of the deputation work shows that there have been a total of 1116 bookings made covering a total of 4735 days of service. Broken down by the types of organizations reached, the report shows 227 deputations in churches for a total of 564 days; 117 bookings in general associations for 547 days; 28 laymen's meetings for 80 days; 83 State Convention bookings for 168 days; 17 pastors' bookings for 36 days; 185 women's meetings for 497 days; 237 youth meetings for 1776 days, and many other types of gatherings.

During last fall season 996 churches in 20 states held a Discipleship Day meeting. In January and February 18 states have requested denominational representatives for more than 1400 churches. By April 30, 1951, it is estimated that more than 3000 churches will have participated.

**PUBLICITY DEPARTMENT:** The Publicity Department has not only had the task of advertising the work of the Convention, but also the creation of good public relations for the organization. Throughout the year, articles have appeared in magazines, releases have been printed in newspapers across the country, advertisements have appeared in denominational publications, and other publicity functions have been carried on as routine business. A Baptist News Service has been established to further our relations with the press. In addition to these, the department has inaugurated a house organ entitled, *Among Ourselves*, which is constantly being improved with the purpose of establishing *esprit de corps* throughout the Council. Another phase of public relations work but designed to reach those outside of the or-

ganization is the weekly *Sunday School Calendar* of which over 3,000,000 were distributed during the past six months, and the monthly *State Bulletin* covers which average a circulation of approximately 100,000 per month. Work has also commenced on publicity for the Buffalo convention.

**VISUAL AID DEPARTMENT:** These past few months the Department of Audio-Visual Aids has actively assisted the Protestant Film Commission, both financially and in the many preproduction script conferences in the production of many films including the recent success, *Again . . . Pioneers*. The department has also recently completed production on its own of the sound filmstrip, *We Stand With Him* which is having wide use in the Discipleship Day meetings. Also completed were three new filmstrips: two strips on Congo, entitled *The Awakening Congo* and *A Light in the Darkness*, and *My Name is Pablo* a strip based on photographs from *Out of the Dust*. The department has recently added 16 new sound films to its libraries, as well as three lectures and 33 filmstrips.

The Secretary is serving on the Board of Directors of the Protestant Film Commission and on the Audio-Visual Aids committee of the International Council of Religious Education. He also serves as secretary of the Executive Committee of the Religious Film Association.

The Department is at work on several new projects for the coming year. Several new filmstrips are being planned. During the spring, plans are already set up to produce three new films, on Spanish-speaking Americans, the American Indian, and Burma, and it is cooperating in two new Protestant Film Commission films on Latin America and Africa.



# WOMEN • OVER • THE • SEAS

*In the Mission Fields of the Woman's American Baptist Foreign Mission Society*

## The Patient Jumped Off the Operating Table

*There was great excitement when the first operation was scheduled in the Moanza Mission Hospital in Belgian Congo and the first patient jumped off the table and ran away*



*An outdoor clinic of the Mission Hospital at Moanza, Belgian Congo*

THERE was great excitement the day the first operation was scheduled in the new hospital at Moanza, Belgian Congo. The relatives of the man had met; the great and serious undertaking had been discussed and the decision made, but when the patient was put on the operating table he jumped up and ran away. It was months before he had the courage to come back. By that time others had gone through this new and unheard of experience and all come back well and alive. It was not so hard for others to follow after the first step of faith had been taken.

When we go back to the beginning of Moanza it is not very

By ALICE O. JORGENSEN

far away. We often feel discouraged, but visible results do not always tell the story. God requires of His servants that they go forth faithfully bearing precious seed, and He will add the blessing that will bring that seed to fruition. In the beginning, which was 1913, Tata (Father) Thomas Moody and several others, including Dr. Ralph W. Nauss came up from the lower Congo, walking all the way. There was no *kipoyo* (sedan chair) service, no car, no plane. They walked. Now planes fly overhead, and recently a plane dropped a letter to us. Samuel Mpambu, a faithful Christian

from Banza Manteke, came up and joined the missionaries here and he was left to carry on the work begun by them.

The doctor's skill opened a new road into the thinking of the people who knew only the witch doctor's claims, but who scarcely ever found relief from their suffering. But many roads were opened. There was the road of salvation from sin; the road to the knowledge of the word of God. Hitherto the only knowledge they had was that passed down by word of mouth. But "word of mouth" can become badly twisted as it is passed from one to the other. Sin had made its inroads into the thinking of this people for centuries and had left them without knowledge of the true Way, and without Hope and Faith in God. Theirs was a twisted faith, such a maze of superstition and fear as can hardly be described. Satan was here as everywhere following up his first lie, "Ye shall not surely die." Our Congo people try by fetishism to keep back misfortune, sickness and death, believing that there is no natural cause for these events. A malevolent spirit world keeps them in constant dread of what might befall them. Trees, stones and all inanimate objects have spirits. These may bring harm, their own departed dead may cause trouble if they are not well treated, or someone in their midst may become possessed of an evil spirit and bewitch someone else. Therefore fetishism in its rankest form thrives, being the only working weapon they have to offset this evil spirit world that surrounds them and which brings

constant suffering to them. Because of these beliefs there was no reason to keep clean or to build good houses or to keep down the insects. Insects increased because of uncleanness and disease was prevalent. Yes, they had tried all the inroads and they lead to confusion.

Time went on and it was late when the missionaries of the Cross came to bring healing to this "open sore of Africa."

On that first visit Tata Moody stayed three months. Before he left he was able to baptize the first small group of believers. While he was with them he not only preached but taught, and after he left, Samuel Mpambu continued to teach until the new Christians could read the Word of God. Mpambu continued his missionary witness among the Moanza people until the end of his days in 1933. For more than ten years he worked alone, with yearly visits from Dr. D. H. Leslie of Vanga. During his visits the doctor would try to help those who were sick and after a time he gained the confidence of a few and soon others came seeking help from Nganga Buka, "doctor who heals."

It was not until 1924 when Tata and Mama Thomas Hill came that Moanza had missionaries of its own. *Bantu ba Nzambi* (people of God) had come to stay. Soon after they arrived, Mama Hill began to give out simple remedies from the verandah of the small mud house in which they lived. At first only those who were connected with the mission as workers and school children, would come. But "mbasi a zulu" (angel from heaven) as Mama Hill was often called, worked with love and understanding of the deepest needs of the people, always teaching them about God and winning them with

kindness. Soon a path was worn down the hillside from Mukemba, as people came to get help for fevers and ulcers and many other ailments. The "angel" on the verandah was kept busy giving out medicines and binding up sores.

One day in 1929 a boat came up the little Inzia river and new missionaries arrived. They were Rev. and Mrs. Theodore E. Bubeck and Miss Agnes Anderson. Miss Anderson was a nurse and soon a dispensary was built where the sick could come for treatment. Wards were put up and those who were too sick to go to the dispensary received hospital care. With the daily ministrations of medicines, the Word of Life with its spiritual healing was not forgotten.

Then came a day in 1932 when the folk from all the villages surrounding Moanza came running down all the paths, to see the new missionary who was also a doctor. The tiny mud dispensary became a place of wonder as the doctor announced that not only would she treat sick folk with medicines but that she would operate. But how operate with a grass roof overhead and dust filtering down upon the patient? Hastily slats were put up and the doctor stretched unbleached muslin overhead to make a ceiling. A cement floor was put down in the little room that was to serve for an operating room.

The skill of the missionary doctor became common knowledge, but the people did not cease to marvel at things that seemed like miracles to them. The missionary doctor said that disease is caused by tiny living beings called microbes; the people in the villages believed that sickness comes through a spell being cast on the victim by a witch. Only those

who became Christians had the courage to give up their beliefs in witchcraft and to forsake their fetishes. These were all too often persecuted. The doctor's teaching about microbes took effect in many a young mind, and when she taught them to wear shoes to avoid hookworm, as well as "miklobes," wooden clogs became the fashion. Soon the road to the mission hospital was trodden by many wearing shoes. After three years the doctor was asked to take over a bigger medical work, and since then Moanza has had only periodic visits from the doctor at Vanga, and the medical work has been cared for by a missionary nurse.

Today we have a well-established medical work, with a very fine little stone and brick hospital. Only three of the wards, however, are built of these materials and the rest are made of mud, with grass roofs. Many of those who come for medical help are Christians owing to the faithful witnessing of those early followers of Christ, and others who have followed in their train. But the power of the witch doctor is still felt and all too many are still enslaved in the chains of sin.

The doctor's visits are busy times. In the villages the people have been waiting for a letter saying he is expected. Sometimes they hear a car pass on the auto road and they think it must surely be the doctor coming. When he does come, all want to feel his magic touch, even though their malady may not call for surgical treatment. Last year we had only two visits from the Vanga doctor, but more than 100 operations were performed, besides the many minor ones that must be done without a doctor's help. The Vanga doctor has four

(Continued on page 125)



## Their Voice Has Gone Out Through All the Land

*An admirable and informing summary of the home mission service of American Baptist women in Alaska, across the United States, and in the mission fields of Latin America*

FOR more than 70 years the missionaries of the Woman's American Baptist Home Mission Society have carried the message of the redeeming love of Jesus Christ to the people of our own land. They have brought hope to the discouraged, loving friendship to the lonely, kindly sympathy to the sad, a new way of life to those who have given up in despair, and a better way to all who have lost their way or no longer care. To all they have brought the Good News.

Americans have always been a mobile people. Years ago when the early pioneers set out to find new life and opportunity in the West, the Church, following with her counsel and comfort, started Home Missions. Today people move across this vast land, from state to state without border restrictions or immigration formalities, seeking better opportunities for jobs, for health, for education, or just for pleasant living. Others move to escape from the exhausting of their resources and from the closing down of employment. Add to these that other group, the agricultural migrant who moves with the crops, whose very life is controlled and ordered by seasonal employment.

The size of this migration is almost beyond comprehension. In April 1947, one out of every five persons was living in a different

By MARGUERITE HAZZARD

county than in 1940, showing an increasing migration since the war. Most of these people are young—from high school age to the mid-thirties—moving from south to north, from east to west, and from rural to urban. It is a changing shifting people, native Americans constantly trying to make adjustment to a new environment and too often leaving the Church behind in the old neighborhood. It is no easy task



MARGUERITE HAZZARD  
New President of the Woman's  
American Baptist Home Mission  
Society

to minister to these people, yet they are far too important and too numerous to be neglected. These are our own. The home missionary has found many ways to serve them.

Mary Murray and her Trailer Chapel reaches into the Trailer Camps around the city of Detroit. The people who have established backgrounds and traditions, who have lived for generations in one neighborhood, can not imagine the inner insecurity of those without roots in the community. Where shall a child put down roots when his family moves constantly? How shall he develop loyalty to an ideal which can not be outgrown unless he has an opportunity to know the Saviour of all mankind?

In the congested areas of the great cities the Home Mission Agencies maintain 58 Christian Centers and 12 Negro Educational Centers. These minister to many races in the midst of tensions. Now there is special training for the missionaries who serve these difficult Centers and the results of this training have far exceeded the hopes. Last year in this one type of service, 19,965 individuals attended 893 organized groups with a gross monthly attendance of 107,836. It is in these areas that we must come to grips with the debasing influences of the cities. In these communities gangs and "isms" flourish. Here drink and drugs and vice are almost uncontrolled, but the Center teaches of the Christ who came to save that which was lost.

Rural areas, depleted by migration or remote from other con-



tacts, must be sustained and assisted. Missionaries from the Woman's American Baptist Home Mission Society serve four of the states, travelling to the remote communities, aiding the women, teaching the children, and relieving the ministers who serve several fields. Last year eight general missionaries of the Woman's Board in Rural and Church Extension Areas won 157 converts. At least 25 such missionaries are needed to serve the present needs of rural areas.

Women missionaries have worked on Indian fields since 1878. Today there are about 400,000 Indians in America divided into 300 tribes and using approximately 250 languages and dialects. Baptists maintain 27 churches in five states with a membership of over 3,500. At first only the women listened to the missionary's story, gradually the men came, and now the young people are responding with enthusiasm. Last year the Indians built their own church at Second Mesa, Polacca, Arizona, and the lovely edifice was dedicated in October. This program must be strengthened to meet the need of the Indian today.

Early in World War II the U. S. Government realized the strategic importance of Alaska. Since the war the population has almost doubled with the whites outnumbering the natives two to one. In this northern outpost of the United States the economic, social and health problems which arise from this sudden influx of strangers are acute. The Homes at Kodiak and Ouzinkie minister to the children while the colporter boat, the "Evangel," carries the gospel to those in the remote villages and canneries far from the Community Baptist Church in town. There are many opportuni-

ties here for new work and an expanded program.

Far to the south of Alaska, in Latin America, there are 299 Baptist churches and 1,264 preaching stations. In the last 50 years we have established schools in Mexico, in Cuba, in Puerto Rico, El Salvador, and Nicaragua. Many are now reaching a second generation of those who for centuries have lived under the shadow of the Spanish Roman Catholic Church. Baptists maintain a hospital in Mexico and the Evelyn Briggs Cranska Memorial Hospital in Managua. Here, too, is a training school for nurses. The healing ministry to body, mind and spirit reaches into every walk of life in these Latin American countries. Who shall estimate the spread of the evangelical witness? Last year alone 3,470 converts were baptized. In this area the churches raised \$135,820 for local expenses and gave \$33,403 for missions, and \$37,636.98 for other work out of a membership of \$37,045.

At Mather School, with an enrollment of one hundred high school age girls on its lovely campus at Beaufort, South Carolina, the housing need is urgent. With the loss by disastrous fire of Coleman Hall which contained the dining room and kitchen for the whole school and dormitory accommodations for 40 girls and five teachers, the program is hampered and the activities curtailed. A new building is an immediate need and plans are going forward to erect a new Coleman Hall. The insurance money makes it possible to start the new building, but funds must be found to complete it. The faculty sets an example of fine service under trying circumstances. It is not easy to maintain high standards with limited equipment. Mather

School has taught three generations and the influence of her teaching reaches into many Negro communities in this land. Among other schools one more must be mentioned. The Baptist Missionary Training School in Chicago prepares young women to realize their high ambition. Here they learn how to carry to success their life commitment to full-time Christian service. They are taught the techniques for teaching others, the skills by which they may develop attractive programs on any mission field, and most important of all, the ability to share with their Christian faith.

Christian Friendliness is truly "mission at the grass roots." For while there are only ten missionaries, there are 5,225 volunteers from 1,840 of the churches in the American Baptist Convention. These give of their time and effort to fulfill the purpose of Christian Friendliness — mutual understanding — active goodwill — Christian fellowship — among individuals and groups of all national and racial backgrounds. Displaced Persons and Refugees have been the special concern of this department and their work will not be completed until all of these newcomers have been successfully integrated into our American life. The hardest cases of all are still to come, but they are a welcome challenge to these valiant workers. The opening of Christian homes to foreign students and to the children of various racial and cultural backgrounds is an adventure in friendliness which leads to a knowledge of the meaning of Christianity.

This is just a small part of the total program carried out by our missionaries as their voice has gone out through all the land. What is our responsibility for

*(Continued on page 125)*

# MISSIONS CROSS WORD PUZZLE PAGE

## No. 66—Watching

### ACROSS

1. "not watch, I will come on thee . . . a thief" Rev. 3:3
2. "let us watch and be . . ." I Thess. 5:5
6. "Blessed is he . . . watcheth" Rev. 16:15
9. "and . . . unto prayer" I Pet. 4:7
10. "Watch therefore, for . . . know neither the day" Matt. 25:13
11. Egyptian sun god. 12. Den
14. "But watch thous . . . all things" II Tim. 4:5
16. Tribe of Anna, a prophetess Luke 2:36
18. Behold, I . . . at the door" Rev. 3:20
21. "Take . . . hold of instruction" Prov. 4:13
23. " . . . , and wast, and . . . to come" Rev. 11:17
24. "if . . . of you lack wisdom" Jas. 1:5

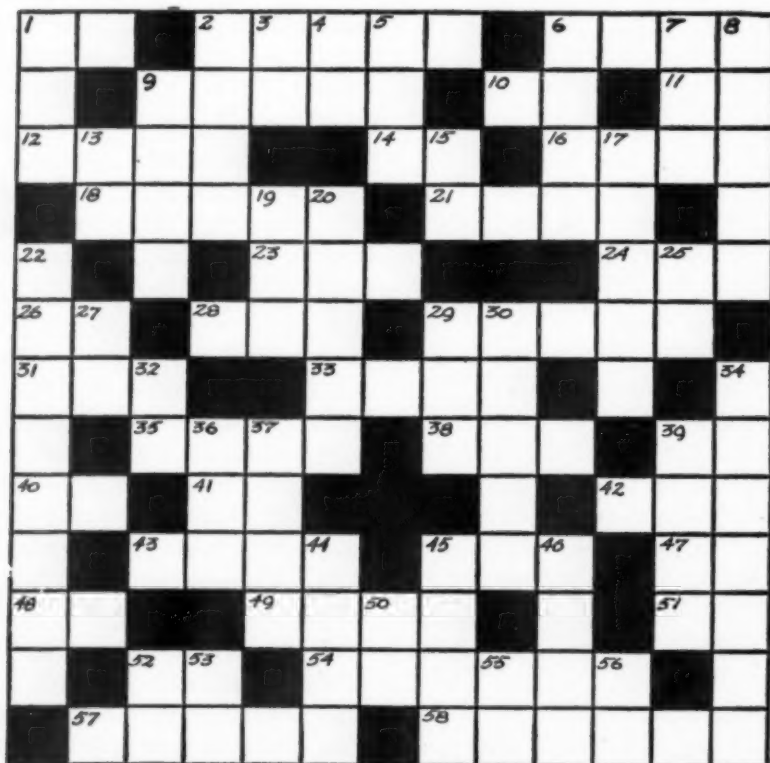
26. "that the light which is . . . thee be not darkness" Luke 11:35
28. "Ponder . . . path of thy feet" Prov. 4:26
29. "Have . . . in God" Mark 11:22
31. Cause to move to the off side
33. " . . . not the sayings of the prophecy" Rev. 22:10
35. "be strong, and . . . yourselves like men" I Sam. 4:9
38. "come with me, and find . . . unprepared" II Cor. 9:4
39. Capital of Moab Num. 21:15
40. " . . . , I am with you always" Matt. 28:20
41. Railroad. 42. Period of time
43. "folly, lest thou also be . . . unto him" Prov. 26:4
45. "when all . . . shall speak well of you" Luke 6:26
47. "Set a watch, O Lord, before . . . mouth" Ps. 141:3
48. "Giving . . . offence in any thing" II Cor. 6:3

THE FOOL AGRA  
AN HATH SAID  
D DESTITUTE D  
EASE HC REL E  
S LB SIR FR  
PAL USE IDAS  
IN HIS HEART  
SIMPLE AR HO  
ESS T STRIFE  
E P N EER RG  
LABAN DAB L  
THERE IS MESA  
BETTER NO GOD

49. Ancestor of Jesus Luke 3:35
51. Seventh note in scale
52. " . . . watchful" Rev. 3:2
54. "my son, be . . . in the grace" II Tim. 2:1
57. "watching . . . at my gates" Prov. 8:34
58. " . . . ye shall see, and shall not perceive" Matt. 13:14

### DOWN

1. "Keep thy heart with . . . diligence" Prov. 4:23
2. Sarah (var.) Heb. 11:11
3. Old Testament
4. Before Christ
5. Son of Benjamin Gen. 46:21
6. Afternoon socials
7. "out of it . . . the issues of life." Prov. 4:23
8. " . . . ye here, and watch" Matt. 26:38
9. "could ye not watch . . . me one hour" Matt. 26:40
13. "let us not sleep, . . . do others" I Thess. 5:6
15. Newfoundland
17. "the last . . . of that man is worse" Matt. 12:45
19. Nahum 20. Clothed (var.)
22. "Be sober, be . . ." I Pet. 5:8
25. Northeastern State
27. Compass point 29. Fairy
30. "Neither pray I for these. . . ." John 17:20
32. Equal



34. "... always with all prayer" Eph. 6:18  
 36. Son of Hur Ex. 31:2  
 37. Gives uneasiness  
 39. "underneath are the everlasting. . . ." Deut. 33:27  
 44. "my yoke is . . . , and my burden is light" Matt. 11:30  
 45. . . . Hill Acts 17:22
46. "See that . . . render evil for evil" I Thess. 5:15  
 50. Lieutenant 52. Bachelor of Arts  
 53. East Indies  
 55. Digraph or diphthong 56. Gill  
 Text is 9, 10, 18, 21, 26, 28, 29, 35, 38, 43, 45, 52 and 54 combined

## THE CONFERENCE TABLE

### EVERY WOMAN SERVING THROUGH HER CHURCH

#### Soon You Will Receive the Report Blank Book

GRACE ROOD GLEASON

*Study to show thyself approved unto God, a workman that needeth not to be ashamed.—II Timothy 2:15*

**T**HE year 1950-1951 of our American Baptist Woman's Societies is almost completed and it is time for all of us to examine our work. Have we been workmen for the Kingdom this year that need not be ashamed?

At the beginning of the year we made fine plans and were so enthusiastic about carrying them out. How well have we succeeded? Our reports will tell the story. In fact they are the best means we have of really seeing a picture of the work accomplished this year both in each local society and by the women of the American Baptist Convention as a whole. We know it will not be a perfect or complete picture but with the help of the president as well as the other officers and department chairman of each woman's society in every local church we are striving toward the goal of a more perfect record of our work.

This year we believe the National Committee on Woman's Work has taken a great step forward in helping to make the report blanks more complete and of greater value to the women in the

local societies through the use of the new "Report Blank Book." This Report Blank Book contains the reports for all officers and department chairmen in duplicate form and bound into a single booklet. One copy of each report is perforated and this perforated

copy is to be filled in, torn out and mailed to its proper associational leader. The other copy when filled in becomes the permanent record of achievement for each society and remains bound in the book. In this way a Society can build up a library of its achievements through the years. And of still greater value to the local society, the Report Blank Book should serve as a work book guide in planning the next year's program.

The suggested plan for the best method to fill out these report blanks is for the president of each local society to call a meeting of her officers and department chairmen at which time all reports are to be completed. The assistance of all the leaders in the woman's society in each local church will help to assure accuracy and completeness in reports. It will also assure the mailing of all reports to the respective associational chairmen at the same time and on time.

By now the president of each local society should have received this new Report Blank Book for her society. If you have not received your copy, please write your association president at once asking for it.

The Report Blank Book is to be sent to every society as formerly. Because of the increased cost of a bound booklet as well as the mounting costs of paper and printing and because of the greater usefulness of this new Report Blank Book to each Society, we are asking all societies who wish to share in these added costs to send 25 cents to their association president.

May this year's Report Blanks draw a picture of the work accomplished by the faithful women of our denomination that shall thrill us even more than those of other years.

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# MISSIONARY • EDUCATION

## The World Day of Prayer

February 9, 1951

### PRAYER CHANGES THINGS

WE KNEEL, yearning for peace in our distraught minds, and peace among the nations; WE RISE, knowing each one must pay a price for Peace.

WE KNEEL, yearning for unity in the church—Christ's body; WE RISE with will to do the deed we left undone.

WE KNEEL, blinded with pride of race and culture; WE RISE, scales dropped from eyes, enabled to see strength and beauty in all.

WE KNEEL, wrapped about with personal grievances; WE RISE, filled with gratitude for gifts of God everywhere about us.

WE KNEEL, in fear; WE RISE with faith.

—From "Call to Prayer", used by permission of The United Council of Church Women

## Race Relations Sunday

February 11, 1951

While February is designated Brotherhood Month thoughtful Christians realize that daily to each one is given an opportunity to express Brotherhood. A quotation from a recent sermon by Dr. Robert J. McCracken, minister of The Riverside Church, New York



Emblem of the World  
Day of Prayer

City, reveals the concern of "the church on the hill" to take advantage of its opportunity and to fulfill its responsibility by accepting the great challenge presented to it.

"What is Riverside standing for? It is far more than a preaching center, though in a day when men have lost their way its preaching ministry is important. It is a place where our children and our young people are introduced to the fundamentals of right living. It is an institution which reaches out with benevolent hands to heal the hurts of the downtrodden, the forgotten and the needy. It is set on this hill to foster understanding and brotherhood and fellowship, for want of which the world is in dire distress. By building up its membership on an interdenominational, interracial, international basis it is blazing a trail and establishing a pattern which will have to be established right across this country if the Kingdom of God is to come in America."

## Looking Ahead!

Themes for 1951-1952: HOME MISSIONS — "Churches for our Country's Needs; FOREIGN MISSIONS—"Latin America"

These are the interdenominational themes. However, since in our denomination Latin America comes under the work of our Home Mission Societies we shall include it in our Home Mission Study. Therefore, in our "Study and Worship Programs" based on the interdenominational adult study book on "Churches for our Country's Needs"—*Mission to America* by TRUMAN B. DOUGLASS—there will be two or three programs on Latin America. The Baptist adult study book for the foreign theme will be written by Dr. John Skoglund of the American Baptist Foreign Mission Society and will be on "Peoples of Animistic Background"—largely on Burma, but also as it appears in Africa and Assam. The emphasis will be on that which we are doing for those people today.

Missionary programs for Senior High and Junior High will appear in *High Call* and *Junior High Topic* respectively and will be based on Burma for the foreign theme and on our work in the United States, Latin America and Haiti for the home theme. Guild programs for Ann Judson chapters will be planned on *Ann of Ava* for the foreign study and on *Traded Twins* for a study of Mexico. Sallie Peck Chapters will take Burma for their foreign study (text to be announced) and on the book *NOW!* which is based on the theme "Churches for our Country's Needs."

The Children will have "Home Missionaries at Work" for their

home theme and "Burma" for their foreign theme. Their study books for the home will be *Davey in the Sand Hills* by Anne M. Halliday for the Primary; *Hungry Hollow* by Anna Rose Wright for the Juniors and *Manuel—Little Boy of Mexico* by Jeannette Perkins Brown for the Kindergarten.

### New Film Presents Pioneer Challenge

Many churches feel that January and February are excellent months for A Church School of Missions. Is your church making plans? If so and if you are planning to use the home missions theme for the year—"Toward a Christian Community"—you will find the new film "Again—Pioneers" a powerful, dramatic story which will challenge all who see it to a deeper understanding of a Christian's responsibility to others. This outstanding film, produced for the Department of Audio-Visual Aids for the American Baptist Convention and other cooperating denominations, is now available for the nominal rental fee of \$12.00 through the three libraries of the Department of Audio-Visual Aids in New York, Chicago, and Oakland. Time required for the film is 65 minutes.



Scene from "Again—Pioneers", a new film on the home missions theme

### A Possible Wider Program

At Cleveland, Ohio, the National Council of the Churches of Christ in the United States

### Bible Book of the Month



February ..... *Titus and Philemon*  
 March ..... *Matthew*  
 April ..... *Colossians*

brought to consummation ten years of discussion of the best procedure for bringing about fuller fellowship and greater cooperation among the churches. Cooperative agencies will now find more effective ways of carrying out their responsibilities and new and increased opportunities.

In one sense this is a picture and projection of the things the Department of Missionary Education is suggesting in each church. As Missionary Education becomes an integral part of the church's total program it finds new responsibilities and opportunities in relation to segments of the church's life not previously touched. The Missionary Education Movement now has a chance to relate its work to Christian Education as well as to the Home and Foreign Mission Agencies and to the life and work of cooperating Protestant Christian churches.

Missionary Education needs to become a part of every organization and function of the church. Some responsible group—preferably a Committee on Missionary Education—should study, plan and oversee a program that reaches effectively each individual and each group in the church's concern.

## THE BAPTIST YOUTH FELLOWSHIP

### Dear Friends of the Fellowship:

Young people who are forward-looking and world-minded will be interested in what will be marked as "one of the most significant weeks in Protestantism in this century," the week which saw the consummation of ten years of faith and vision and planning in the forming of the *National Council of the Churches of Christ in*

*the United States of America.*

The city was Cleveland, Ohio, and the week November 28 to December 1, 1950. The spirit of Christmas was in the air and in a leading paper of that city appeared a cartoon with a star shining over the modern city and under it these words—"The birth of a new concerted religious effort to make Christianity effective, practical."

It was an inspiring sight to witness the processional of representatives of 29 denominations and eight interdenominational bodies as they took their places in the great hall singing "The Church's One Foundation." This was followed by the impressive signing of the document by the denominations which brought together in one National Council,



*Leland Brimball, who is one of ten part-time interns on the B.Y.F. Sharing Plan*

with its divisions, departments and committees, what had formerly been eight separate interdenominational bodies.

The new National Council is in no sense a merger of denominations. It is an instrument for greater cooperation not of organic union. As Bishop Henry Knox Sherrell of New York, the elected president of the Council, indicated in his address, each denomination must make its own strong contribution to the total witness and supreme warning of our time that "there can be no artificial division between the sacred and the secular—that human striving, planning and labor is fruitless without God." The basic purpose of the Council may be summed up thus: to provide an effective channel for the releasing of tremendous latent reserves of Christian power in our churches, to be applied to the tasks of salvation and service."

The storm of elements which placed 27 inches of snow on Cleveland, as the National Council convened, was symbolic of the

storm which, that very week, seemed to be threatening the peace of the world. The Council was prophetic of the one force which can draw men together in love and of the service and witness which we must unitedly make to a broken, bewildered, despairing world. The forming of the National Council is evidence that "facing world situations, more is required than can be hoped for from the best efforts of churches and denominations working separately."

"Neither pray I for these alone, but for them also which shall believe on me through their word.

"I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou has sent me, and hast loved them as thou hast loved me."

Very sincerely yours,

*Elvis P. Kappner*

#### Let's Tackle It

A big job; the churches' job; youths' job. That's why young people are saying, "Our Job, Too!" We're talking about the *BYF Sharing Plan*, of course, which should begin to roll in February, for good preparation means good results. And there are tools to your hand. The new Sharing Plan packet is ready and is available from the Baptist Literature Bureau for 15 cents this year.

The packet contains a new dramatic sketch, "Our Budget Comes to Life" together with the revised manual and a number of other helps. While the supply lasts the dramatic sketch in last year's packet, "Slats Answers, Yes!" is available free of charge.

Several young people who are still in school or have other full time responsibilities are giving week-ends and other free days as part-time Sharing Plan Internes.

In Ohio 23 churches have been selected by the State BYF where they believe the Sharing Plan should be actively undertaken. In helping these churches to understand and conduct the Plan, Don Hamm of Philadelphia, Morse Bettison of Dayton and Audrey Wolfe of Pittsburgh will be serving as internes in that state.

In New York state 12 churches are being contacted as pilot experiments for the Sharing Plan. Here Andy Davison and Ed Fox will serve as internes.

Indiana and Kansas have taken the Sharing Plan as one of the major state goals of the year. In these states Ray Spencer, state president of Indiana and John Lay, former state president of Kansas will be the Sharing Plan leaders for special contacts and guidance in the churches which plan to attempt the Sharing Plan.

IT'S  
OUR  
JOB,  
TOO!

"How shall they call upon him in whom they have not believed and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Romans 10:14-15

"You did not choose me, but I chose you and appointed you, that you should go and bear fruit, and that your fruit should remain." John 15:16



The state of Washington also plans to have pilot experiments in a number of churches and Glen Stoddard, recently state president, will help in these.

In Minnesota, Dorothy Mitchell, who was one of our Youth Associates last summer, will be using what time she can give in encouraging and actively guiding the emphasis which that state is making on the Sharing Plan.

These young people with all their zeal and ability will need the sympathy and active support and cooperation of the adult leaders in states and churches, for the Sharing Plan is not a program which young people undertake alone, but is youths' part of the Every Member Enlistment of the church. Here is a great opportunity for the whole church family to work together in an important Kingdom task, one which can be far-reaching as young people accept in youth

their Christian world responsibilities.

The denomination has placed confidence in Baptist youth by making it possible for selected, qualified young people to do field work in the churches and give the inspiration and help needed to get the Sharing Plan really underway in youth groups.

### Good News For Guild Girls

So successful was the Guild House Party held at Green Lake last summer that another is being planned for this year. Put the dates down right away—July 12-19, and start saving dimes and quarters now so that *you* can be part of it when the dates roll round.

All girls from Baptist churches are welcome, whether they are now enrolled in a Guild chapter or not, and if they are between the ages of 12 and 25 inclusive.

They will find in the House Party help for their local church groups and inspiration for their own personal living. It will be a thrilling experience to widen horizons through study and conference and through making new friends across the denomination. An interesting program is underway on the theme *My Father's World and Mine*. State and Association World Service Secretaries and Local World Service Counselors will have special conference periods in which they may share their experiences and receive help for their work of the coming year.

The cost of the seven-day House Party for room and board will be \$3.25 a day or \$22.75 for the week, plus a \$5.00 registration fee. Each pastor has received a Green Lake book of all the conferences to be held there this summer and has in addition one or more folders on the House Party and registration blanks. Ask about them.

It is important that registration cards be sent in early with the registration fee. Why not come by car bringing your State and Association World Service Secretary with you and thus sharing the cost. Begin to talk about it now.

Come and help make this second National Guild House Party the high experience it can be for you and for those with whom you share it.

### Looking Toward Green Lake

It isn't too early to be thinking about the Green Lake Youth Conference. A committee has been hard at work and already a very timely program is shaping up which thoughtful Baptist young people will not want to miss.

These are days when young people are facing terrific challenges, when momentous decisions



Special service at the 1950 National Guide House Party at Green Lake

are being made, when various forces, some of them actively anti-Christian, some of them materialistic and pagan, are bidding with Christianity for the allegiance of youth. Theme for the conference is—"For the Facing of This Hour."

What does Christianity have to say to youth in such an hour? What is the world task of the church in a day like this? These are some of the questions with which young people will wrestle as they seek guidance and help through their discussions and worship together.

The major theme of the conference is broken down into daily themes for the seven days as follows:

I. Facing the Kingdom of This Hour

*Tuesday*—"The Threat of Organized anti-Christian Movements"

*Wednesday*—"The Threat of sub-Christian Practices"

II. Facing the Kingdom of God

*Thursday* — "Achievements of the Christian World Outreach"

*Friday*—"The Church's Mission in the World Today"

COMING UP!

**AMERICA FOR CHRIST OFFERING**

**THE GOAL—\$300,000**

ALL YOUTH WILL WANT TO HAVE A LARGE PART IN THIS SPECIAL OFFERING FOR THE HOME MISSION SOCIETIES and the BOARD OF EDUCATION AND PUBLICATION

REMEMBER — FEBRUARY 25

See page 65

III. Facing my Kingdom Citizenship

*Saturday*—"The Marks of the Christian for This Hour"

*Sunday*—"The Church Committed to This Hour"

*Monday*—"For the Living of These Days, I..."

Morning sessions will be as follows:

*Daily Bible Study*—Dr. Allen G. Wehrli, Professor of Old Testament, Eden Theological Seminary

*Platform Presentation of Daily Theme*—Dr. Harold C. Phillips, Pastor First Baptist Church, Cleveland, Ohio.

*Discipleship Cell Groups*—For discussion and worship

Afternoon sessions will be given to meetings of conference program committees; "Know How

Groups," covering various areas of church and campus programs and projects; and to various types of recreation.

Evening sessions will have three interesting features:

*Vespers*, with programs prepared and presented by young people under the leadership of Rev. Livingston Lomas

*Evening Programs*, with speakers, panels, dramatic presentations

*Firesides*, informal discussion with key leaders

The Conference is limited to young people, 18-25 years, except for high school graduates. Approximately one half of the attendance will represent young people from local church situations, the other half from campus groups. University pastors, Christian Education Directors and adult advisers are welcome and a program will be provided for mutual sharing and help on their programs.

The cost of the Conference is \$25.00 (in the Inn girls only, \$28.00) plus a registration fee of \$5.00. Registration should be sent to Philadelphia by May 1; after this date to Green Lake. Registration fee must accompany registration to insure reservation of accommodations.

## MISSIONARY EDUCATION FOR CHILDREN

### *The Children's World Crusade*

#### Report Time is Here

If you are a kindergarten, primary or junior teacher or leader I hope you will read these next paragraphs very carefully for it is written to you! Please be sure every teacher in these departments sees this statement.

About this time every year teachers and leaders begin to

check up to see what they have accomplished this year in missionary worship, study, giving and projects!

The report blank for *Missionary Education of Children* which has heretofore been sent to each church is included this year in the "Record and Annual Report Book for the Woman's Society and

the Program of Missionary Education in our American Baptist Churches." A copy of this report blank book has been sent to the president of your Woman's Society. In the book you will find the report form for Missionary Education of Children in duplicate. Therefore when you fill out the report be sure a piece of car-

bon paper is placed between the two forms. Then as you fill out the top one the second one is filled in at the same time.

The top form is then pulled out of the book and sent to your Association Secretary of Missionary Education for Children. The carbon copy is kept as permanent record in the book!

Be sure that every church reports the work done with children in missionary education. We're hoping for a larger percentage of report returns than ever before.

It is only as every local church sends in a report we can begin to see the total scope of our work.

Thank you for your help and cooperation.

*Florence Stansbury*

### **My Church and My Responsibility**

Our junior stewardship unit *My Church and My Responsibility* was studied and discussed over a period of weeks in the First Baptist Church, Waterbury, Connecticut. To better help the boys and girls to see their relationship to the total church budget posters were made by committees in the department showing

what their own church needed money for and the needs outside the church that they could help meet through missionary giving!

While some of the boys and girls worked on these posters some others developed the poster that came with the unit "My Church and My Responsibility." At the close of their study the boys and girls developed this workshop center that was used for a month or more, building this workshop service around a better understanding of Christian stewardship.

Their own giving, the services of the church and the outreach of the church into this community and around the world have more meaning to this group because of their study!

*(This unit may be obtained free in whatever quantity you will use from your State or City Baptist Office.)*

### **Bibles for Japan**

Many of you will remember that last summer in Vacation Church School or during the year in your primary and junior departments you have sent money to be used to buy and distribute Bibles for Japan. Here are two letters that have come thanking

those who made these Bibles possible. You'll see how these Bibles are going to be used by our missionaries in Japan!

The two letters are here quoted in full so that you may know their deep appreciation for your gifts.

"Thank you so much for the \$10.00 which you sent for Bibles here. I have just ordered twenty-two New Testaments for that money. I was needing them for my Sunday School class. Since I must teach in English and it is difficult for them to understand me, these will be a great help because these New Testaments have the English in one column and the the corresponding Japanese in the opposite column. In that way, they have the vocabulary which I'm using in front of them and also the translation so that they can understand. I find it a real help.

"Our Sunday School has nearly 200 in attendance and almost no budget for supplies. They had been using entirely lecture method even with the kindergarten, but now Beulah McCoy is conducting classes in religious education with the teachers and trying to change it so the children will learn more and easier.

"Thank you again for the most welcome gift.

Sincerely, *Phyllis Buckley*"

"I have waited entirely too long before writing to thank you for the Bible credit received through the Japan Bible Society, and for that I beg your pardon. The notice arrived about the first of October, saying that under your two names I have been credited with \$2,289.68, coming as a gift from the children of the American Baptist Convention Vacation Church Schools.

"Needless to say, we were greatly pleased to learn of this



*Juniors of the First Baptist Church, Waterbury, Conn. grouped around a workshop center in connection with Christian stewardship*



large gift, and have been thinking how we could best use it. We distribute Bibles and Testaments to persons through our church here at Waseda, and also handle them in our little religious book-store in our Student Center. Also, we give them to churches in other parts of Japan who need them, from time to time. We are thinking that in the spring term we would like to carry on a special evangelistic campaign on the Waseda University campus, using Bible portions in that effort. If we find we cannot use all of the credit to good advantage, which may very well be the case, we will find some way of distributing Bibles equitably to our other Baptist centers and churches in Japan, by working through Mr. Hinchman in our headquarters.

"We are really thrilled to have this gift, for it helps to emphasize our evangelistic work, which is rapidly growing into our major effort here at our Waseda Student Center. We are currently engaged in a student visitation evangelism program and a series of lectures for non-Christians on the fundamentals of Christianity, a course which we hope to repeat every semester. And all along our thoughts have been dwelling on the plan for a large mass-meeting next spring with some outstanding speaker attractive to students. So you see it's at this point that we need help, and at this point that we so greatly appreciate the encouragement that comes with your gift. If there is any way of thanking the children of these vacation church schools, please do so for me, won't you? Also, if I can write anything to help show how the Bibles are being used, I'll be glad to cooperate with any plans you may have. I realize this gift came because of our being Special Interest missionaries, and



*Rev. and Mrs. W. M. Fridell and Nancy*

I want to say once more that we have enjoyed the experience, and profited by it greatly in many ways. Enclosed is a picture of our little family, which you may like to have, and our little leaflet in Japanese, which we hope to duplicate in English for work here, and to send to interested friends. Once more, our sincerest gratitude for all you have done and are doing to help us in our work.

*W. M. Fridell"*

#### **Thank You for Pictures for Children Everywhere**

*Africa:* "The pictures, 100 sets of New Testament and Old Testament pictures, are excellent and we are delighted with them, and

would be pleased if you would convey to the donors in America our warmest appreciation. We have in mind distributing them among African missions and Wayside Sunday Schools."

*China:* "The very wonderful pictures on the Life of Christ and on the Old Testament from the World Council of Christian Education have arrived. Those sets are so valuable in teaching and are most appreciated. We have twenty-four students in our Shung Kei Bible Training School and these young women will do the actual teaching work with children. We are giving each of them a set, for in that way they will be used and will receive the best of care. But that is not all. Each young woman is preparing a work sheet or procedure plan for the use of each picture. As they complete one, they are given a new picture. In this way they will have a handbook of methods to use with each set. The study form:

- I. Bible passage
- II. Bible verse pictured (from the general passage)
- III. Message to the teacher
- IV. What self examination could be based on thought underlying the picture

*(Continued on page 124)*



*This fine group of children of the Vacation Church School, First Baptist Church, Tacoma, Washington, gave their offerings toward "Bibles for Japan." Rev. Walter O. Macoskey, second row left, is Pastor and Rev. Allan Anderson, fourth row left, is Director of Christian Education*

# THE OPEN FORUM OF METHODS

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## GIFTS TO THE COMMUNITY

### RECREATION

Women's missionary societies are brought face to face, in the current program series, with the needs of the community and what the church can do to make "our town" more Christian. The question of recreation—for adults as well as young people and children—is one of grave concern. The following letter from Miss Lois Wolcott, of Conover, Ohio, relates what one church did to meet the need for wholesome recreation:

"Lena Baptist Church," she writes, "is located in the small village of Lena, with Conover, another village a mile away, and no other church within a radius of four miles. Adjacent to the church is a fine grove of trees, with picnic tables, an outdoor fireplace; and for amusement, swings, slides, horseshoes, croquet and shuffleboard. Here is a real opportunity to contribute to the recreational life of the community. This past summer under the efficient leadership of our pastor, Rev. Arthur Weekley, the Lena Church launched a program of supervised play. Each evening, except Sunday, a layman was in charge. One night every two weeks was *Teen-agers' Nite*, with a standing committee responsible for the program. One afternoon each week a craft class was maintained for the 9-14 year-olds, and a story hour for the 6-9 year-olds. Interest in these classes was keen throughout the summer. The Junior Hi boys had a soft ball team; the girls played a few

games. Just before school opened, we had a *Family Nite* to close the summer's activities. Although the rain came down in torrents and we had to play indoors, our spirits were not dampened in the least. We do not claim spectacular results, but we feel the effort has been well worth while and a big step forward in this very important phase of the church's ministry to the community."

### WORLD VISION

A missionary-minded church can give to its community a vision of world-wide needs and accomplishments and a growing sense of brotherhood through a carefully planned program and actual acquaintance with representatives of other nations and races.

Several months ago Rev. Frederick H. Sterne, F. R.G.S., wrote briefly of a World Vision Conference, held last April in his church, with the theme, *Christ Under All Flags*. His letter is

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quoted in part here:

"A World Vision Conference, recently held in the First Baptist Church, Endicott, New York, created great interest. The sanctuary was decorated with flags of the nations, and in the social room were exhibits of curios and missionary articles from many lands. Hostesses in costume were in charge of the booths and acted as ushers at the services. Speakers included Miss Eva Dahljelm, Christian Friendliness missionary for New York State, Rev. John Karenko and Rev. John Mark, missionaries to the Slavic people in the Endicott area under the Home Mission Society and the New York State Convention, Rev. Floyd B. Mitchell, missionary to Nigeria, Dr. John Skoglund, Secretary of the American Baptist Foreign Mission Society, Mrs. John Carman, missionary to South India, and Dr. S. S. Fellmann, Direction of Missionary Promotion for the New York State Convention, and a former missionary to the Philippines. Other speakers were Mr. S. T. Hau Go of Burma, Miss Vilet Ramangula of India and Mr. Leonard Bau of China, all students at Eastern Baptist Seminary. Missionary motion pictures were shown, and a wire recording of testimonies of young people in the Central Philippine College was played. Letters from the missionaries supported by the church were read."

The Endicott church is a missionary-minded church supporting also several of the missionaries who took part.

The Conference ran from Wednesday evening through Sunday evening. Other churches of the area united in the great missionary rally on Saturday evening. Music played an important part in the program.

Enclosed with the letter were several clippings showing that the conference had been well covered by the local press—also proving that the Endicott church is aware of the fact that the work of the church is “news” and should be brought to the attention of the community. Someone has said that “the best advertisement of a meeting to come is a good meeting just past”—hence the importance of *publicity*.

### The Near East and India

The emphasis for foreign mission study is *The Near East and India*. These areas, together with the home mission theme, *The Rural Church*, lend themselves to a conference such as the one described above, or to a *Church Nite* program. For suggestions for invitations, etc., send a stamped self-addressed envelope to *The Open Forum* for recent issues of *Program Pointers*.

### Missionary Education For Children

(Continued from page 122)

V. Questions to be used with little children (at least five)

VI. Questions for use with young people

VII. Ways or purpose for which picture could be used:

1. Teaching purposes—in emotional reaction, in loyalties developed, in facts learned, etc.

2. Jewish background in life of Jesus (not familiar to Chinese children)

3. Worship theme for which this picture could be used

Our city women evangelists are doing the same thing. I hope we will still have enough to give the women students at the Seminary, but I fear not. This plan will insure their use for years to come. Please thank the donors for us. I can't think of anything we would

have appreciated more or which would have been of more concrete value to the Christian Sunday schools here.”

*Puerto Rico:* In Puerto Rico a three page guide was prepared in Spanish to accompany each picture set, with the following heading: 1. Our church receives a gift; 2. Let us give thanks for the gift; 3. Let us take good care of the gift; 4. How to use the gift—a) to illustrate and interpret Sunday school lessons, b) to prepare a group for worshipping God in

spirit and in truth, c) to serve as a means of inspiration to many children for a long time, d) to teach the love of God for all people, e) to share with others; 5. Looking at a picture; 6. How to use the small pictures; 7. Showing our gratitude by deeds. A copy of this guide reached us with this explanation;

“We want this wonderful gift to be not only a source of enjoyment and an effective means of teaching about our Lord, but also the bond of Christian friendship it is meant to be. To do this there must be response as well as reception.

Receiving, looking at and talking about the pictures and their givers, and how to use pictures, was the subject of last week's teachers' and officers' meeting in Rio Piedras.”

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D-21



## Women Overseas

(Continued from page 111)

stations under his care at the present time, and Vanga alone is sufficient for one doctor. Moanza stands in great need of a doctor who has felt the call of God.

From the beginning Moanza has had White Cross supplies to work with; from the time the "angel" on the verandah began to bind up the first sores and ulcers down to the present time, these supplies have been heaven-sent. We have often lifted prayers of gratitude to our Heavenly Father, but we would not forget those who have given in such a bountiful way, in order that our Moanza people might not lack the care and comfort they need.

We cannot forget One who walked in Judea and Galilee, whose touch healed the spirit as well as the body. He must always be made known, that those who walk the roads to Moanza hospital may walk with gladness knowing that before them lies help and healing for body and soul for all who will receive.

• MISS RUTH MATHER, missionary of the Woman's American Baptist Foreign Mission Society since 1926, has been appointed Associate Secretary in the Home Base Department. The East China Mission, especially the educational and evangelistic work at Huchow, was Miss Mather's designation as a missionary, but the last decade brought her a generous share of the vicissitudes that also interrupted the lives of her Chinese colleagues. Driven out of the Mission before the complete occupation of the area by the Japanese, she made her way into Fukien Province where she continued to minister to students from Hangchow and the University of



Ruth Mather

Shanghai, also evacuees, and to students in the school of another denomination. Even the hardships she endured in her makeshift quarters could not deter her from staying on until this school also had to close. She made a hazardous journey west, finally arriving in Chungking, where she finished her term of service in the office of the National Christian Council. A flight over the famous Hump brought her out of China and eventually back to the States for furlough. She was back in China again in 1947 but when the communists made their break through from the North, she proceeded once more to West China since that area promised a longer period of service. When West China was also occupied, she returned home last fall and began her new duties January 1, 1951.



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## Tidings from the Fields

(Continued from page 113)

spreading the Gospel and maintaining the witness of the Church? Today secularism and materialism are strong. Our one defense against a godless world is the Church and her message. We have accepted her comfort and assurance but have we taken to ourselves her labor and her cross? We have built up through the years a noble missionary program crowned with much success, but still on every side we hear the calls for help from those who have not yet heard the message of hope.

Our giving does not keep pace with the needs of the work already established so how can we help these others? Shall we retreat? Shall we just hold on? Or, shall we launch out and expand the work of the Kingdom? Hear the words of the Master, "If any man would come after me, let him deny himself." *On February 25, we are being offered an opportunity to prove our discipleship—another chance to deny ourselves.* Never before in our history have we spent so much on ourselves and so little for the support of the Kingdom of God.

Let us search our hearts as we approach this special Sunday of Giving for the Home Mission Program. Only as we deny ourselves shall we come to the realization of His promise: "Greater things than I do, shall ye do after me."

• MISS LAURA FISH, missionary of the Woman's American Baptist Home Mission Society at the Spanish-speaking Baptist church in Brooklyn, N. Y., reports that 14 out of the 15 Sunday school teachers were present every Sunday during the past year. The teacher who did not have a 100% record missed only one Sunday. Can your church match that?

## Amazing Surgery

(Continued from page 107)

not been scratched out. The bridge of his nose was smashed with bone pieces in the wounds.

The other man had had a large piece of flesh and bone taken from his face and jaw, besides numerous smaller slashes. He did not survive, but the first man was discharged with his nose not fully healed, and with only one good eye, but he felt happy that he was still alive and could see.

On the same day we received another man who had been brought in from a country village. About six hours previously he had been shot by a 14 inch steel, barbed arrow. It is the sort of arrow the farmers use in traps to kill prowling animals. This man was investigating his own trap when his dog accidentally sprung it. The arrow pierced the dog and entered the abdomen of the man. He had the presence of mind not to try to remove the barbed end. It had penetrated through to his back and had made eight large, jagged, puncture wounds in his intestines. To patch him up was a long, tedious pro-

cedure. I really never expected him to survive. Miraculously he made a remarkable recovery.

Work at the hospital is very time-consuming as of course it should be if we are to make our full contribution. Progress and improvements, however, seem exasperatingly slow, as compared to the pace to which we are accustomed at home. After a year and a half our X-ray is not yet in operating condition, due to the long delays in getting spare parts to replace the parts broken enroute. There is no other X-ray machine in this city.—*Ipin, West China*

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strip and manuscript, useful in promoting stewardship in your church and in deepening its spiritual life, may be rented for only \$1 shipping costs. Apply to Department of Audio-Visual Aids, Council on Missionary Cooperation, 152 Madison Ave., New York 16, N. Y., OR 19 South La Salle St., Chicago 3, Ill., OR 6465 Regent Street, Oakland 9, Cal.



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### BOOK REVIEWS

(Continued from page 100)

**SATISFACTION FROM THE SCRIPTURES**, by Charles G. E. Chilton, W. A. Wilde Co. 201 pages, \$2.00.

**RENDER TO GOD**, an historical rediscovery of Jesus for Modern Christians, by J. Spencer Kennard, Oxford University Press, 148 pages, \$3.00.

**THE OXFORD AMERICAN PRAYER BOOK COMMENTARY**, by Massey Hamilton Sheppard, Oxford University Press, 958 pages, \$10.00

**CHARLES FREER ANDREWS**, a biography narrative by Benarsidas Chaturvedi and Marjorie Sykes, with a foreword by M. K. Gandhi, Harper and Brothers, 334 pages, \$3.75

**THIS SAME JESUS**, The Doctrine of the Holy Spirit, by J. Campbell Jeffries, Exposition Press, 100 pages, \$3.00

**RIGHT HERE, RIGHT NOW**, A collection of 28 suggested worship services and programs easily adaptable to many types of churches, by Margaret T. Applegarth, Harper and Brothers, 269 pages, \$2.75

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On Sale at The Baptist Book Store, 352 South Spring St., Los Angeles, Cal. Cloth, \$1.85. Paper, \$1.00.

**HALLOWEEN THROUGH TWENTY CENTURIES**, by Ralph and Adelin Linton, Schuman, Inc., 108 pages, \$2.50

**THE BEGINNINGS OF THE GOSPEL**, a Primer of Christianity Part I, by T. W. Mason, Oxford University Press, 113 pages, \$1.50.

**THE FURTHERANCE OF THE GOSPEL**, A Primer of Christianity Part II, by R. W. Moore, Oxford University Press, 168 pages, \$1.75.

**THE TRUTH OF THE GOSPEL**, A Primer of Christianity Part III, by G. B. Caird, Oxford University Press, 168 pages, \$1.75.

**DIVINE ATOM**, by Margaret G. Dudas, Christopher Publishing House, 157 pages, \$1.50.

**THE JEW AND PALESTINE IN PROPHECY**, by M. R. DeHaan, Zondervan Publishing House, 183 pages, \$2.00.

**THE PROPHET MICAH**, a study by Benjamin A. Copass and R. Leslie Carlson, Baker Book House, 169 pages, \$2.00.

**BROADMAN COMMENTS ON THE International Bible Lessons for Christian Teaching**, by R. Paul Caudill, pastor of the First Baptist Church, Memphis, Tenn. Each lesson includes exegetical and explanatory notes, a simple but illuminating outline for the teacher to follow, and an interpretation, which is entitled, "The Lesson in Life." Broadman Press, 461 pages, \$2.00.

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## Green Lake Convocation On Baptist Rural Life

Plans for next summer at the American Baptist Assembly at Green Lake, Wis., include a "Baptist Rural Life Convocation," July 26-31, 1951. Laymen and pastors of more than 2,500 town and country churches will receive invitations. The convocation will comprise a five-day period of Bible study, discussion of the outstanding problem of rural life, and fellowship. The practical problems to be studied include finance, organization, building, landscaping, worship, drama, music, recreation, arts and crafts, Christian education, work for men, women, and youth, and evangelism. Special speakers will discuss crucial national and interna-

tional rural issues. General Committee Chairman is Rev. F. G. Godd of Iowa, and Program Committee Chairman is Secretary John L. Barton of North Dakota. Convocation registration is arranged through any State Director of Town and Country Work or by writing to Rural Church Center, American Baptist Assembly, Green Lake, Wis.

## In the Same Baptistry Where Judson was Baptized

While in Calcutta I attended a service in the Carey Memorial Baptist Church at which four converts were baptized, a cultured Indian woman of middle age, an English lady serving as a Captain in the Salvation Army, an Indian lad of 16, and a Chinese boy 18 years of age. There is not enough

space to tell you about their testimonies which thrilled me. The baptistry is the original baptistry in which Adoniram Judson and Ann Hasseltine Judson were baptized by Rev. William Ward on September 6, 1812. This historic fact is noted on a beautiful bronze plaque fastened to the wall opposite the baptistry which reads: "On the voyage Adoniram Judson and his wife, Ann Hasseltine Judson embraced Baptist views and were baptized in this church September 6th, 1812 by the Rev. William Ward of Serampore. This incident called into existence in 1814 the American Baptist Missionary Union with Dr. Judson as its first missionary."—*Edwin Ericson, Narasaravupet, India.*

## Caught by the Camera

*Illustrations in this Issue*

ALASKA—Gospelship, 80.

BELGIAN CONGO—Out-door dispensary, Moanza Mission Hospital, 110.

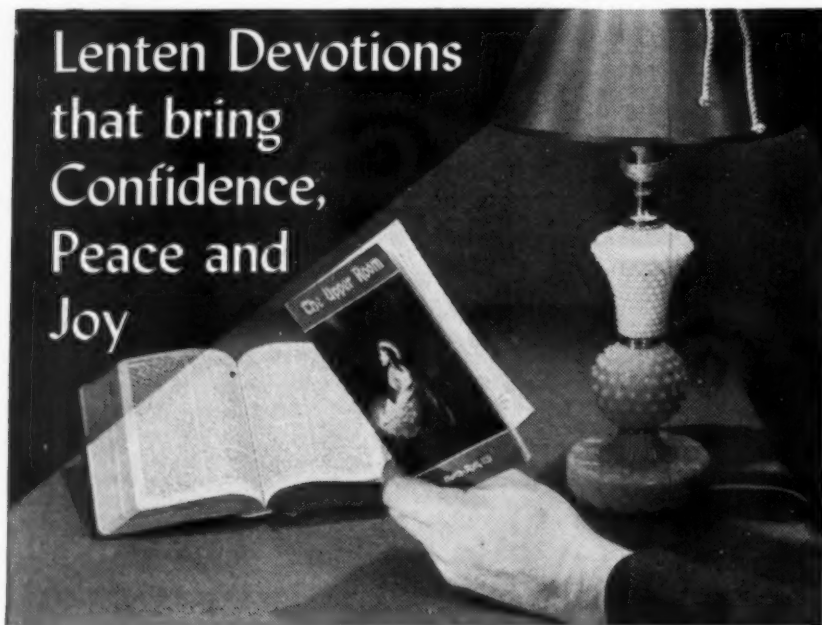
CUBA—Colegios Internacionales 76; Abello Family, 81.

MEXICO—City Cathedral, 84.

MISCELLANEOUS—Cornerstone of United Nations, 74; U. S. representatives at General Assembly, 72; Again Pioneers, 117; Green Lake National Guild House Party, 119; Juniors, First Church, Waterbury, Conn., 122; Vacation Church School, Tacoma, Wash., 122; First Church, Las Vegas, Nev., 77; N. Las Vegas Church, 78; Calvary Community Church, Overton, Nev., 78; Children of Searchlight, Nev., 79; Sunday school, 79; Council on Missionary Cooperation, Cleveland, 101; 120th Anniversary, Cincinnati, O., 106.

PERSONALITIES—F. Townley Lord, 87; E. H. Pruden, 88; 103; Marguerite Hazzard, 113; Ruth Mather, 125; Mrs. Edith S. Sampson, Ralph J. Bunche, 72; Leland Brimhall, 118; Wilbur Larson and missionaries, 76; M. E. Bratcher, 79; Abello Family, 81; L. W. Smith, 102; Mrs. M. E. Wenger, 102.

WAR—Chapel with altars, 93.



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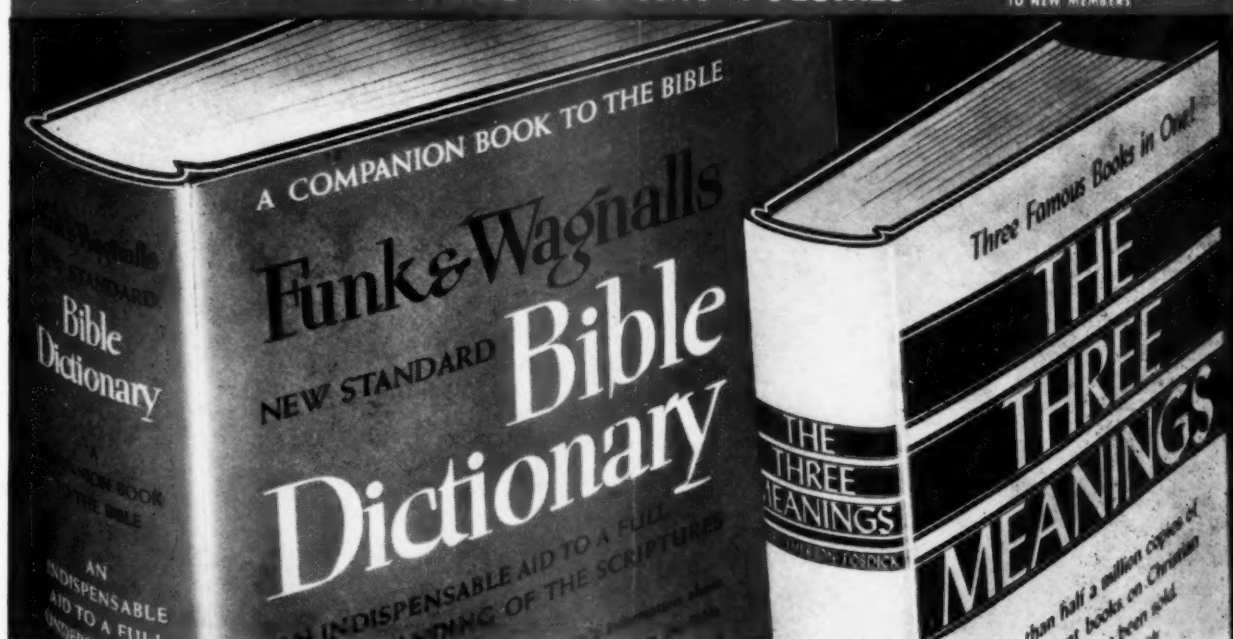
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Eccl. 2:11

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